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Edited by W. E. Burghardt Du Bois, with the co-operation of Oswald Garrison Villard, W. S. Braithwaite, M. W. Ovington, Charles Edward Russell and others.

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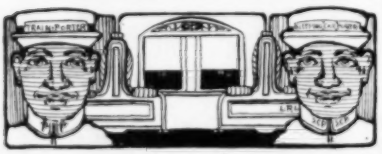

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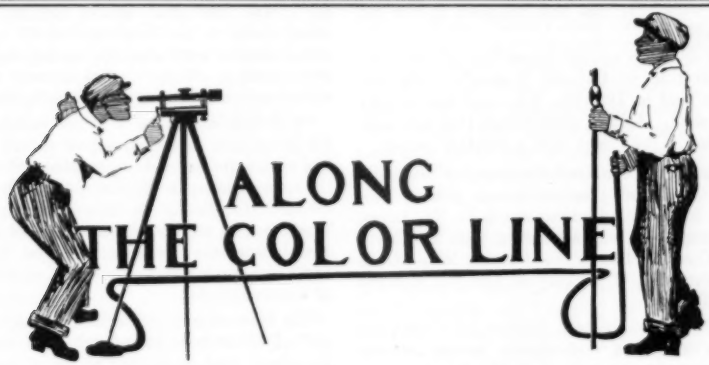
THE CRISIS

Vol. 5, No. 5 MARCH, 1913 Whole No. 29



ECONOMICS.

CENSUS reports on agriculture have appeared during the month for five States:

Colored Farmers	Value Farm Land Owned and Rented 1900.	1910.
Louisiana	$38,030,298	$56,523,741
Alabama	46,918,353	97,370,748
Florida	.6,471,733	15,410,628
Georgia	48,708,954	157,879,185
Mississippi	86,487,434	187,561,026

¶ A leading real-estate agent asserts that the colored people of Baltimore own $10,000,000 worth of real estate.

¶ Wood's Directory of New Orleans has been issued for 1913. It catalogs seven asylums and homes, eighteen Baptist, two Catholic, five Congregational, one Episcopal, two Lutheran, fourteen Methodist Episcopal, seven African Methodist Churches and one Presbyterian Church. There are three hospitals and three parks open to colored people. There are nine public schools, five private high schools and colleges and four other schools. The number of benevolent, charity and secret organizations is remarkable, and covers eleven pages of the catalog.

¶ The Penny Savings Bank at Yazoo City, Miss., is in financial difficulties.

¶ The mining corporations of Alabama have a system of issuing checks to their laborers instead of paying them at short intervals. These checks are discounted by the miners at ruinous rates and are the cause of much crime and poverty.

¶ Many colored people in Cincinnati have lost a good deal of property through high water on the river.

¶ The colored people of Shreveport, La., are complaining through their local paper: "Some of the most beautiful sections of the city are inhabited by Negroes, who own their homes and pay heavy taxes into the city treasury. We cannot plant trees for the reason the streets have not been graded and we do not know where to put them. Give us some consideration; have us to know that we are a part of this growing city."

¶ The Hardrick Brothers, colored men of Springfield, Mo., have a large grocery store. Their business amounts to $75,000 a year and nine-tenths of their customers are white. They have ten clerks, one bookkeeper, one cashier and four deliverymen and a large auto delivery truck. The employees are all colored, and the firm has the custom of the wealthiest people of the city.

SOCIAL UPLIFT.

THE death rate of colored people in New Orleans for the year 1912 is reported to have been 28.48 per thousand of living persons.

¶ The Louisville Public Library is going to open a second branch for the colored people. It will cost $5,000, of which $4,000 is paid

by the city and the remainder, including taxes of 1913, has been raised by the colored people.

¶ The Sunday *Forum*, of Minneapolis, arranges for lectures, entertainments and uplift work. It has just installed a new set of officers.

¶ The eighth annual convention of the State Federation of Colored Women's Clubs has been held in Danville, Ky., and was largely attended. Among other things they are publishing a year book and a monthly paper.

¶ A general conference concerning the social and industrial progress among colored people is being held this month in St. Louis. Among those who are taking part are David E. Gordan, Dr. C. H. Turner, Miss M. B. Belcher, Dr. G. E. Haynes and Mr. Richard Hudlin.

¶ The New Orphan Asylum of Cincinnati has issued its sixty-eighth annual report. This shows receipts of $3,651 for the year. It has an endowment of $37,000 and forty-six inmates.

¶ Julius Rosenwald's offer of $25,000 to colored Young Men's Christian Associations, where $75,000 additional is raised, has been accepted and conditions met in Chicago and Washington. Baltimore, Atlanta, Indianapolis, Philadelphia and Los Angeles are expecting to meet the conditions within a short time. Four other cities are beginning efforts.

¶ For the first time in the history of Virginia a colored woman, Miss Lydia E. Ashburn, who was trained at Howard University, has been licensed for the practice of medicine.

¶ A civic center for the colored people of Nashville, Tenn., is proposed.

¶ Colored people have been urging the mayor of New York to place a colored man on the committee which is arranging to celebrate the 300th birthday of Manhattan.

¶ Mr. J. H. Stone, a colored man of Atchison, has what is said to be the largest blacksmith and repair shop in the State of Kansas. His income exceeds $8,000 annually.

¶ The subcommittee of public comfort to supervise arrangements for colored people at the inaugural ceremonies has been organized. Colored high-school cadets and the colored militia will march in the inaugural procession.

EDUCATION.

A COMPULSORY education bill for the Southern States has been framed at the request of the Educators of the South. It provides that children between the ages of 7 and 16 shall attend school "provided there is an available school in his or her district with adequate seating capacity and teaching officers." The drawer of the bill gives the following lucid explanation:

"You will note that it is not compulsory for a student to attend school unless there is a school and a teacher provided. So when the colored school in the district, or the white school in the district, is filled to its capacity, it will not be an offense for a student not to comply with the law under the plea that he had not been enrolled on account of the lack of accommodation.

"In other words, you can't make a boy or girl of either race attend school if there is no school, seat or teacher at his or her disposal.

"I placed this clause in the bill because of the constant excuse given me by the people of the various Southern States that compulsory education was not feasible for the reason that we had not the money with which to build a sufficient number of schools to accommodate the Negroes. Under this bill they have no cause of complaint."

¶ The Pennsylvania Abolition Society is turning its attention toward the support of education among colored people of the South. It has recently held a conference on the subject in Philadelphia.

¶ Governor Blease of South Carolina, in a message to the legislature, has recommended a bill to prohibit white teachers from teaching in the Negro schools, with heavy penalties. Such a bill has been introduced. In a recent letter the governor said:

"I want to warn you to-day, passing as I am rapidly from State politics, that if I go higher it will be to a broader and national field, when I will fight the education of the Negro. I blush to say that in a Yankee State he is breaking down the social barriers.

"God Almighty never intended that he should be educated, and the man who attempts to do what God Almighty never intended should be done will be a failure God made that man to be your servant. The Negro was meant to be a hewer of wood

and a drawer of water. If He had intended him to be your equal He would have made him white like you and put a bone in his nose.

"When you attempt to break down the barrier of social equality by educating the Negro, bringing him into the professions and giving him the ballot, instead of making an educated Negro you are ruining a good plow hand and making a half-educated fool."

¶ A night school for colored people will be opened at Lexington, Ky., and one is being agitated at Paducah, Ky.

¶ The high school of Washington, Pa., is graduating a class of ten white girls and one colored boy. The colored boy was "key" orator and receives a scholarship for college next year.

¶ Various colored colleges have new buildings: a $30,000 building at Wiley University, Texas, a $3,000 president's home and a $3,000 dormitory; a memorial hall and a medical college at Claflin University, South Carolina, at a cost of $50,000, are contemplated.

¶ The Florida State Teachers' Association has held one of the best meetings of its history. J. D. McCall succeeds N. B. Young as president.

¶ The Gate City Free Kindergarten Association of Atlanta, Ga., is composed of colored women and gives 200 children a year daily instruction. It has been at work for seven years, and during that time has tried in vain to secure assistance from the city. The city supports white kindergartens.

¶ Congress has appropriated $150,000 toward a new building for the M Street high school for colored pupils in Washington, D. C. When completed the new school will cost $550,000.

¶ In a Houston (Tex.) night school for colored people a grandmother and her grandson sit side by side on a front bench.

¶ The American Missionary Association is seeking to raise $1,000,000 toward the endowment of five colored colleges and one white college in the South.

¶ Founders' day at Hampton University was celebrated by the dedication of a new Young Men's Christian Association building, which is to cost when completed $33,000. Dr Henry Pitt Warren said in his address:

"Slavery did what the unscrupulous press and demagogues are doing to-day in this country; it destroyed confidence of man in man. This same lack of confidence has retarded the progress of the Negro since the war. There can be no advancement until there is hearty acceptance of leaders and faith in them. Slavery made men suspicious of one another, and prevented true organization of society. Had there been a few thousand men among the Negroes at the close of the war recognized as leaders, the race would have advanced by leaps and bounds. Never has a people shown such eagerness for the best for their children or been willing to make such sacrifices for them. The lack of directive energy of the Negro, in my judgment, was the fruit of slavery, not a racial weakness."

¶ A series of lectures has been delivered at the University of Virginia on the Negro problem. Only Southern white men have been invited to speak. Dr. James H. Dillard, one of the speakers, said:

"As to the relation between the two races, is it not an obvious fact that the millions are going on quite peacefully about their business and that it is only the hundreds about whom we hear trouble? There is little trouble in actual practice in the common, everyday routine of business. Negroes testify to the good will of the Southern whites in the enterprises which they undertake. I wonder daily at the peaceful relation of the races when I remember how much has been said and done, from Thad. Stevens to Governor Blease, which might cause irritation and hatred.

"As to what can be immediately done, it seems to me that we must work first along the lines of education and religion. We must recognize that the education of the masses must depend upon the public schools and that these schools must be made more efficient by the introduction of home industries and by relating them to the life of the people. Justice demands a larger appropriation for this purpose.

"No one can predict the future. There will always be race problems, for races are different and the differences will persist. But I see no reason why the white people and the colored people may not continue to live in the South with a natural segregation and yet in mutual co-operation and good will."

¶ At the dedication of the State Normal School for Negroes at Nashville, Tenn., the governor of the State, president of the State

board of education and others made speeches. The speech of the president of the State board was such a remarkable document that it is worth quoting from:

"I had just as well be plain about it and say to you Negroes here that the whole thing is meant for you to keep out of politics. To do much good at this I might have to write a history of your race in politics. But that is not necessary here. To you men of experience and wisdom I need not point out the evils of these things to a race just in its formative period. Practically all the white political 'bootlegger' wants of you is the rounding up of the fellows. He does not want you at all unless you can deliver so many votes, and is never half so friendly the day after the election as the day before. It is far more beneficial to you from every standpoint to take no part in politics except to go to the polls on election day, cast your vote for the best man on the ticket, regardless of politics, even though it be a choice of evils, as is frequently the case. You know as well as I do that it is not for the best interests of either race for you to hold office in this country under present conditions; therefore your way to preferment is over the sometimes hard but entirely safe road of industry and economy. Here in this school you have every chance to become a wage earner that will bring you always a comfortable living."

¶ The Russell Sage Foundation has issued a study of the public-school system of the forty-eight States. This report is based on the State's own figures and the public may be sure that they do not understate conditions. Taking ten points of efficiency we find the Southern States at the bottom in practically all cases. For instance, 22 per cent. of the children of Mississippi are not in school, nearly half the children of Louisiana and one-third of the children of South Carolina. The annual expenditure per child for schools amounts to $4 in Alabama and Georgia, $7 in Louisiana and Texas, and $3 in South Carolina. The Alabama child goes to school forty-seven days of the year and the Louisiana child forty-nine days. It must be remembered that these figures apply to colored and white children together. If we had, as we have not, the truth concerning colored children, the figures would be too disgraceful for a civilized country to read.

¶ The Model Training School under Mrs. Judia Jackson Harris at Athens, Ga., is attracting attention for its splendid community work. Farming, gardening, canning, cooking, washing, sewing, fancy work, bakery, carpenter work, blacksmithing and a high-school literary course are the features of the curriculum which this colored woman has been carrying in her institution for several years. She called it the Model Training School. It is situated in a thickly settled Negro section of the county. Since she began her work there have been twenty-one houses owned by Negroes in the vicinity painted; there have been organs and pianos introduced; there have been profit-bearing gardens cultivated; there have been large increases in the taxable property returned. The criminal element has almost entirely moved out and the settlement is a model one indeed.

MEETINGS.

THE executive committee of the National Press Association has met in Philadelphia.

¶ The colored Young Women's Christian Associations have met in Baltimore, Md. They represent sixteen city associations, with an aggregate membership of 3,034, and beginnings of work in six other cities. Some of the cities sending delegates were New York, Washington, St. Louis, St. Paul and Atlanta.

¶ The sixth annual Negro race conference, with 1,400 delegates, met in Columbia, S. C.

¶ Two thousand persons attended the annual Tuskegee farmers' conference. The keynote of Mr. Washington's address was "to him that hath shall be given."

¶ A Lincoln celebration was held at the Abraham Lincoln Center in Chicago, of which Jenkins Lloyd Jones is pastor. Among the speakers were Louis Brandeis, Edwin Markham and S. Laing Williams.

PERSONAL.

JESSE WALKER, of Frankfort, Ky., has by court decision become heir to 300 acres of land.

¶ The Rev. John A. Plantevigne, a colored priest, is dead at Baltimore. Cardinal Gibbons said at the funeral that he upheld every tradition of the priesthood and that there was not a spot or blemish against him. He was only 40 years of age, and his death leaves four colored men in the Catholic priesthood in the United States.

¶ Mrs. Lucy Tappan Phillips, wife of Bishop Phillips of the colored M. E. Church, is dead. She was a woman of ability and good works.

¶ Mr. B. M. Johnson, Mr. W. H. White and Mrs. Gordan own valuable property in Carnegie, Pa., which is being rented to white people.

¶ Bishop Derrick of the African Methodist Church has sold his estate at Flushing, N. Y., known as "Bishop's Court."

¶ A colored man, the Hon. Phillip Clark Cook, colonial secretary of Jamaica, B. W. I., has been sworn in as acting governor on the departure of the late governor, Sir Sidney Olivier. He will act until another governor is appointed.

¶ A colored man, by waving his red shirt, stopped a train from being wrecked at Winston-Salem, N. C.

¶ Jesse Binga, a colored banker of Chicago, has been elected a member of the Illinois Bankers' Association.

¶ I. T. Howe is a colored member of the English high-school relay team which has been victorious over opponents in Boston.

¶ Joseph Palmer rescued a white woman from an insane man in Birmingham, Ala.

¶ Announcement is made of the marriage of Dr. George W. P. Johnson, a leading colored physician of Key West, Fla., to Miss Bloneva W. Terry.

¶ The Rev. C. H. Parrish, of Louisville, Ky., has been made a fellow of the Royal Geographical Society of London. Mr. Parrish is the fourth American Negro to receive this distinction.

¶ Assistant United States Attorney-General W. H. Lewis addressed the Massachusetts Legislature by invitation on Lincoln's Birthday.

¶ Mr. William Pickens has been making a number of speeches in New England on the Negro, which have been widely mentioned.

¶ A bank is being organized at Baton Rouge, La., by Dr. J. H. Lowery and Mr. E. D. Wright and others.

MUSIC AND ART.

IN the 1912 record of "The Progress of American Music" and of compositions performed by composers born in America, the *Musical Courier* cites "A New Year's Greeting," a song by the baritone-composer, Harry T. Burleigh, of New York.

¶ The late S. Coleridge-Taylor's violin concerto in G minor was recently heard for the first time in London. It was produced on the program with the rhapsodic dance "Bamboula," under the direction of Sir Henry J. Wood, at the promenade concerts.

¶ A students' musical festival was held on January 11 at the Hampton Normal and Industrial Institute, Hampton, Va. Madame Azalia Hackley conducted the festival. The program consisted of folk songs, male and female choruses, vocal soli and a demonstration in voice culture.

¶ The People's Choral Society of Philadelphia, Pa., gave their seventh concert on February 13, at Musical Fund Hall. Mendelssohn's oratorio, "Elijah," was presented under the direction of Alfred J. Hill. The soloists were Miss Minnie Brown, soprano; Mrs. Daisey Tapley, contralto; Mr. Roland W. Hayes, tenor, and Mr. Harry T. Burleigh, baritone.

¶ The firm of Schirmer & Co. announce a group of new songs by the American composer, Sidney Homer. In "Songs of the Old South," "Way Down South" and "The Song of the Watcher" Mr. Homer again shows his interest in the Negro idiom. The songs are said to be as effective as his "Bandanna Ballads."

¶ On December 17, at the concert given by the University Choral and Orchestral Society, Aberdeen, England, Coleridge-Taylor's "A Song of Prosperpine" divided interest with the newly found "Jena" symphony of Beethoven.

¶ Mr. Alfred Noyes, the English poet, the author of "A Tale of Old Japan" and the beautiful poem to his friend and co-worker, Coleridge-Taylor, is expected this month on a visit to America.

¶ On January 13, at Jordan Hall, Boston, Mass., the memorial concert was given under the patronage of distinguished musicians and influential persons of the community. The soloists who tendered their services were Mr. Roland W. Hayes, tenor; Mr. Harry T. Burleigh, baritone, of New York, accompanied by Mr. Mellville Charlton; Mr. William H. Richardson, baritone; Mrs. Maud Cuney Hare, piano; Mr. Jacques Hoffmann, violin, and Mr. Ludwig Nast, violoncello, of the Boston Symphony Orchestra, and Mr. Frederic White, organ.

A memorial address was delivered by Dr. W. E. B. Du Bois, of New York.

¶ "A Tale of Old Japan," Coleridge-Taylor's last cantata, is receiving many hearings in England.

The work has been given at Woking by the Musical Society; at Worcester by the Worcester Musical Society, under the direction of Mr. W. Mann Dyson; at Rugby by the Philharmonic Society; by the Teddington Philharmonic Society; and at the concert given by the Colston School.

¶ The second concert by colored musicians under the auspices of the Music School Settlement for Colored People took place at Carnegie Hall, February 12. It was an unusually successful event.

¶ Elena Gerhardt, the world's great lieder singer, who is again on concert tour in this country and repeating her success of last season, has become a warm admirer of American music, and complains that singers and musicians neglect the native music. "Why do you thus slight the melody of your soil," she asks, "and what real progress is being made in preserving the songs of the old South?"

As a means of arousing interest in American music Miss Gerhardt suggests a great folk songfest to be held at the San Francisco Exposition in 1915, with prizes offered both for the collection and arrangement of American melodies and songs and for the singing of them.

¶ On the program of the concert of the great opera singer, David Bispham, at the Harvard Club on Sunday, February 2, was a song by Will Marion Cook, entitled "Exhortation." Before singing this song Mr. Bispham interrupted his program to tell the audience that Mr. Kurt Schindler, the German expert of the great music-publishing house of Schirmer & Company, considered Mr. Cook nothing short of a genius; that in his, Mr. Bispham's opinion, it was an outrage that these songs of Mr. Cook's should first have been brought out by a foreigner residing in this country; that Americans should have recognized Mr. Cook's worth long ago. He then told of Mr. Cook's training in Europe, the varied range of his compositions, and wound up by saying: "In this field of art at least it seems to me as though it should make no difference whether a man is blue, green or black; he should have his due and proper recognition, and be rewarded for his achievements."

¶ Miss Kittie Cheatham, the distinguished singer who scored a triumph in London, England, last year with her singing of Negro melodies and songs of childhood, was recently heard in Boston in one of her characteristic programs. The Boston critics state that "Few have revealed a truer understanding of the Negro character than did Miss Cheatham in her songs and sayings, given, as they were, spontaneously and not as laborious imitations of the dialect."

CHURCHES.

EIGHT colored churches of the Oranges, N. J., have raised nearly $200 for a memorial hospital.

¶ The Colored Institutional Church at Atlanta, Ga., reports that it reached 8,350 people during the year.

¶ The board of bishops of the African Methodist Zion Church have been meeting in Birmingham, Ala. They report collections of $86,740 for six months.

¶ The American Church Institute is organizing an auxiliary to help in educational work in Philadelphia.

¶ An appeal has been issued by Cardinal Gibbons for work among Negroes and Indians.

FOREIGN.

MAJOR CHARLES YOUNG and his assistant, Major Ballard, representing the United States Army in Liberia, have subdued wild tribes in the interior for the Liberian Government, after some fierce fighting. Major Young was wounded in the arm and his force had eight men killed.

¶ The English Government has promised to pay interest on the loan of $15,000,000 for the improvement of cotton growing among colored people of the Sudan.

THE GHETTO.

PEOPLE who believe that race prejudice in the United States is spontaneous should take note of the following happenings:

Practically identical bills against the intermarriage of the races have been introduced in Wisconsin, Iowa, Kansas, Colorado, New York, Minnesota, New Jersey and Michigan. A national bill has been introduced in Congress. The penalties vary from imprisonment to enforced surgical operation.

Segregation ordinances to separate the dwelling places of colored people are being pushed in Norfolk, Va., the State of Missouri and the city of St. Louis.

Boxing contests between colored and white people have been prohibited in New York City and Pittsburgh by executive action.

Bills for separate schools have been introduced in California and Colorado.

A disfranchisement bill has been introduced in Missouri and a bill for the repeal of the Fifteenth Amendment in South Carolina. A bill for "Jim Crow" street cars in Delaware and a similar proposal in Washington, D. C., are noted.

¶ Against this concerted movement for caste legislation several counter efforts have been made: The colored citizens of Norfolk are raising a fund to fight the segregation ordinance.

White clubwomen of Louisville have so far refused to join in a petition for "Jim Crow" street cars. One of them said in a public meeting:

"I consider this a non-civic movement. We are a civic league. If the question related to civic welfare the request for the discussion of it would have come from both sides. I object very much to our co-operating in this movement. I use the cars as much, I am sure, as any woman in the city, but I have not experienced any rudeness from colored people. If the change is for the benefit of both races we should have a conference and discuss it. I consider the entire proposition reactionary and backward."

Mr. George W. Woodson appeared before the Iowa Legislature and made seventeen points against the intermarriage bill. Among his points were these:

"Why should the people of Iowa be asked to lend the aid of their legislature every two years to the enactment of hostile measures proposed and originated from outside the State and urged only by the conspiracy of the Tillman-Dixon-Vardaman kind in their efforts to outlaw and oppress members and descendants of the African or black race?

"How does it happen that this bill, like the infamous secret order bill of the Thirty-fourth General Assembly, has been introduced in nearly every Northern and Western State at about the same time?

"Have the right honorable gentlemen of this committee and of this assembly taken the care to consult the high-class white ladies of Iowa as to their feelings for the need of such legislation?

"Who is responsible for the mixed racial cohabitation as we see its results to-day in every part of our land? Surely not black men.

"If you gentlemen can frame another statute, general in its nature, to give more protection to the virtue and integrity of the women of our State, name it, and we are with you." The bill was defeated.

Assemblyman A. J. Levy has introduced a strong civil-rights bill into the New York Legislature designed to strengthen the present provisions.

¶ Howard P. Drew, the colored sprinter, has sent this mesage to the Boston *Herald*:

"Refused to run at B. A. A. games because I understand that members of my race are barred from the club because of color. Such being the case, I would feel out of place competing in their games."

¶ In Springfield, Ill., on Jackson Street, eight blocks east of the old Abraham Lincoln homestead, a number of colored families have built modern homes. Recently a great protest has been made by some of the white people living in that neighborhood at what they call a threatened Negro invasion. As long as colored families lived in old tumbledown shacks there did not seem to be any objection. But to have intelligent, well-to-do colored families erecting modern houses, with furnace, water, gas, electric light, etc., is more than they can stand, especially when the houses they are building are so much superior to those of the protestants. The animus of the whole matter is that the houses occupied by the protesting whites are every way inferior to those being built and occupied by the colored families.

¶ In addition to this a protective committee of white fraternities of South Bend, Ind., is pushing action to keep Negroes from using the names of secret societies.

¶ J. R. Hicks, commissioner of deeds for the State of Georgia in Jacksonville, Fla., will not get his commission from the governor of Georgia until the awful charge that he has Negro blood has been disproven.

¶ The reform administration of Philadelphia gave a dinner to the city employees at which there was an attempt to prevent the colored employees from coming. This, however, was frustrated.

¶ Gimbel Brothers in New York City have dismissed twenty colored girls in their employ. It is to be hoped that their colored customers will act accordingly.

¶ The board of education of Atlantic City, N. J., have refused to seat the colored druggist, James F. Bourne, although the State board of education have directed them to admit him. Bourne is seeking a mandamus in court.

COURTS.

SAMUEL L. BURTON, a colored man, for ten years had been carrying on a general merchandise business in the town of Onancock, Accomac County, eastern shore of Virginia. He claimed to have a business of $10,000 a year. One of his employees had a horse attached by the local constable for debt. He quarrelled with the constable and was arrested, charged with interfering with an officer. At the trial Burton was one of the witnesses and the employee was fined $50.

As Burton came out of the mayor's office he was struck by a young white boy, John West, with a blackjack. On the same day another colored man, who, with Burton, was engaged in the publication of a local colored paper, was set upon by a mob as he was delivering his papers and shot a white man and killed him. The disorder kept up and some unknown person in the vicinity of the Burton store shot and killed a colored man named Topping. It was afterward established that Topping was a spy in the employ of the whites, and that he was mistaken for Burton. Nevertheless, Burton was arrested, charged with the murder of Topping, convicted and given ten years in the penitentiary.

The case was appealed, the verdict set aside and the case ordered retried, but in a different court. In the new trial held at Norfolk, Va., Burton was again convicted, but sentenced to one year imprisonment. Upon another apepal he was finally freed in 1908, having spent in all about a year in jail.

Meantime the mob had entirely destroyed his business and burned down his property.

In order to bring a case in the United States Court Burton acquired a residence in Maryland. Then, through his attorney, W. Ashbie Hawkins, brought suit in the United States District Court at Norfolk for the recovery of damages against the town of Accomac and five citizens, including the mayor and John West.

The case came to a final trial on January 14, 1913, and Burton was awarded $3,500 damages. Burton during this time has not been allowed to return to Accomac, and was unable to get witnesses from there to testify, as most of the colored people were intimidated. A retrial of the case has been refused. The verdict is much too small, but any verdict was a triumph and W. Ashbie Hawkins deserves great credit.

¶ The Baltimore courts are wrestling with the question as to whether the emancipation proclamation enabled former slave couples to inherit from each other.

¶ The Oklahoma "grandfather" clause has at last reached the Supreme Court from the Circuit Court of Appeals for the Eighth District.

¶ The Franklin County (O.) Court of Appeals has held that colored people must be served in public places to soda water, and has consequently ordered a retrial in the case of Deuwell against George and Frank Foerster, of Columbus, O. A verdict was brought in for the defendant in the lower court and the case is now ordered to be retried.

¶ The Appellate Division of the Supreme Court of New York has affirmed the criminal conviction of the manager of the Lyric Theatre in New York City for excluding a colored man from the orchestra who had bought tickets. This is the first case of its kind in New York State; the other cases all being civil suits.

CRIME.

THE following lynchings have taken place since our last record:

At Drew, Miss., a man, for "being party to the murder of a white man several months ago."

At Houston, Miss., D. Rucker, burned for murder and robbery. J. Jones hanged for the same crime by "mistake."

At Cooper, Tex., Henry Mouzon, lynched for shooting and killing a girl. He had been hunting and alleged that it was an accident.

At Clarkeville, Tex., D. Stanley, a 16-year-old boy, hanged for alleged attempt to assault a child.

¶ Governor Tener of Pennsylvania recommends that the charter of the borough of Coatesville be revoked because of its failure to punish the lynchers.

¶ A large number of murders by policemen and white men have occurred during the month.

MEN OF THE MONTH

A YOUNG ARTIST.

WILLIAM EDWARD SCOTT was born in Indianapolis March 11, 1884. His grandparents migrated from North Carolina in an ox cart. Scott was graduated from the high school in 1903, where he made a record as an athlete and earned his way as a paper boy and day laborer. He entered

MR. WILLIAM E. SCOTT.

the Chicago Art Institute in 1904, and worked as a waiter the first year. In the next three years he won scholarships and about $900 in prizes. He took the Magnus Brand prize in two successive years. With his savings and the help of a friend he studied in Paris at the Julian Academy and under Henry O. Tanner. Three of his paintings were accepted at the Salon des Beaux Arts at Toquet. He returned to America after fifteen months and then went back to France, where he was successful in having a picture hung at the great spring salon at Paris. This was purchased by the Argentine Republic and is called "La Pauvre Voisine." In November, 1912, Mr. Scott brought back to the United States twenty-six large and many small paintings. All but two of the larger paintings have been sold, one being bought by the Herran Art Institute of Indianapolis for their permanent exhibit.

He has just completed three mural paintings for the Felsenthan School in Chicago, and has commissions to paint several in the Indianapolis public schools. When these are finished he expects to return to Europe, this time to attempt to win a medal in the great salon at Paris, an honor which is very much sought, and which but very few succeed in gaining.

"LA PAUVRE VOISINE."

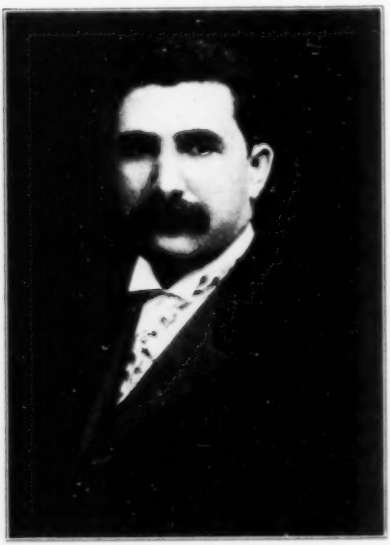
A GREAT TEACHER.

ISAAC NEWTON RENDALL, first president of Lincoln University, Pennsylvania, died recently at the age of 88. Lincoln was founded as Ashman Institute in 1854. On the day Lincoln was assassinated President Rendall was on his way to take charge of the institution, and it was named after the great emancipator. Lincoln, under Rendall, developed as a center for the training of ministers and for higher education. It has a good endowment, and perhaps the one word of criticism of Dr. Rendall and his associates is that they have never trained a Negro whom they thought worthy of teaching at Lincoln. This fault will, we trust, soon be remedied, and at any rate the memory of this good and devoted man will live long in a thousand lives.

THE LATE ISAAC N. RENDALL.

A MAKER OF MEN.

J. E. MOORLAND was born on a farm in Ohio. He was educated in the public schools of his native State, at the Northwestern Normal University, Ada, O., and at Howard University. His first public service was teaching, and for a few years he was a pastor in Nashville, Tenn., and Cleveland, O. He found his real life work when he entered the secretaryship of the Young Men's Christian Association. He began work as a local secretary in Washington, D. C., in 1892. He has since had something to do with the purchase and erection of almost every building which is in use for association work for colored men throughout the country. Hardly a city of consequence on this continent where there is a large colored population but has been visited by Mr. Moorland at some time with a view to helping to better the condition of colored men and boys.



MR. J. E. MOORLAND.

For the last two years he has been giving much of his time to building campaigns, encouraged by Mr. Rosenwald's offer of $25,000 to every city which would raise $75,000 more for a building for colored men and boys. Eight cities have tried to meet the conditions, Kansas City being the last one. One building is finished (Washington, D. C.); Chicago and Indianapolis will dedicate buildings in a few months.

The object of Moorland's life is to conserve the strength of the colored men and boys

MR. R. C. LOGAN.

in our urban centers so that they may be efficient citizens of this great nation. His idea is a chain of buildings, embracing every important city, which shall be conservation stations, power plants, havens of refuge for the most tempted group of men in our land.

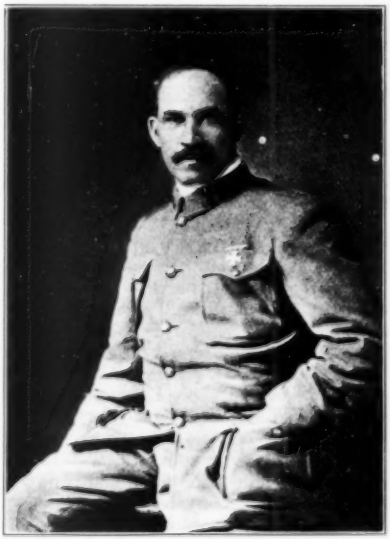
A SINGER.

R. C. LOGAN is a native of Kentucky and came into prominence in 1896 when he sang to 30,000 people at the Welsh International Eisteddfod, held at Denver. He won a prize there in the open competition for professional bassos. A preliminary examination was held, and out of the ten competitors, all of whom were white with the exception of Mr. Logan, only three competed for the prizes. Mr. Logan was one of the three, and defeated Prof. Menze, of the London (England) Academy of Music, and was awarded the second prize. The first prize was won by Mr. Jones, a Welshman. Since then Mr. Logan has toured New South Wales, Victoria, Queensland, New Zealand; the Hawaiian Islands, America and Canada. His voice is of phenomenal register and, as a Hawaiian paper says: "Like the pedal notes from a pipe organ."

Mr. Logan married Elizabeth V. Williams, of Springfield, O., and they live in Butte, Mont. Recently Mr. Logan was one of the artists in a local benefit concert for the Sacred Heart Catholic Church, at which the door receipts were over $2,000.

A NOBLE WOMAN.

FANNY JACKSON COPPIN, who is just dead in Philadelphia, was one of the most distinguished colored women in the United States. She was born in Washington, D. C., in 1837, and was purchased from slavery by her aunt. She was educated in Massachusetts, Rhode Island and Oberlin College, where she was graduated in 1865. For thirty-seven years she was principal of the celebrated Institute for Colored Youth at Philadelphia, since removed to Cheney, Pa. In 1881 Miss Jackson married Levi J. Coppin, now bishop of the African Methodist Church. Such are the brief facts, but behind them is the pulsing life of a keen, good woman, absolutely unselfish and never absent from the firing line. God keep her memory.



CHAPLAIN W. W. E. GLADDEN

THE 24TH INFANTRY AT CHURCH IN MANILA, P. I.

A CHAPLAIN'S WORK.

A SOLDIER in the 24th Infantry, United States Army, writes from the Philippines and gives warm testimony as to the work of Chaplain Gladden. He is "solving the religious problem," says the soldier, and to prove it sends a picture of a church service with 457 auditors, including Filipinos. "Our Sunday school consists of four classes and the attendance is very large. The chaplain is well thought of and is carrying his good work on among the young men as well as the old. He is well known to all and is held in the highest esteem."

PROFESSIONAL AMERICANISM

By * * *

KNOWN to no difference in essentials from thousands of other well-born men. At what point, and how the blood streams of three continents mingled in my making, is of no consequence here. Let it suffice to say that it was far over a century ago—long enough for the mixed and warring consciousness of the three constituent strains to have settled all differences, and to have handed down to me something of poise and tradition. Add to these resultants a university education, and you may have some notion of the man who writes these lines—that is, if you have imagination.

You should not wonder, then, that the nice manipulation of knife and fork at table or the unobtrusive mastication of food could be accomplished without exhaustive effort of attention. It should not tickle your sentiment of the comic to Homeric guffaws that one knows and fancies the proper garment for the proper occasion. Neither should it jar upon your exquisite sense of the fitness of things that one is not an exponent of buffoonery, considers men, white or black, merely as men; can look with some pleasure upon the tender beauty of a sunset; and attend a concert with genuine appreciation.

So much for me. And now for the rest of us.

We were about seventy strong, cabin passengers on an exquisite ship bound for an Eden in the southern seas. Some of us were Spanish, some English, most of us were American—all of us men and brethren, many of us reduced to an elemental human level by the physical suffering which we had come to sea to alleviate. There was sunshine and starshine enough for us all. The tang of the sea God had given alike to all for the curing of sick bodies, and the peacefulness of its calm for the soothing of weary souls.

The majesty and the might of the sea He had likewise given that His children of many nations should not forget the Father who held it all in the hollow of His hand. Why might we not have rejoiced together humanly as men, delighting in the world-old mystery and glory of the deep? Or, at least, why might we not decently have allowed each other to take, apart and in peace, full measure of the swinging tides, and the light, and the air?

But there were Americans of a certain type along, two or three, who felt the duty of sustaining a phase of their national reputation which ranks their kind as haters of the darker brood. Just why they should rage is a problem for the psychologist, and not for one who seeks merely to chronicle an experience. The disgruntled group were Yankees to a man. Presumably their fathers had sacrificed heroically to vindicate the sanctity of our common humanity. Behold the sons entering upon a vigorous educational campaign among the European passengers, frenziedly teaching the inferiority, and the absurdity, and the evidence of utter fatuity on the part of high God, as shown in the person of a swarthy gentleman who had dared to exercise the privilege of going to sea in any other capacity than that of body servant. To encroach upon the domain of the psychologist, a raw human instinct may have impelled my fellow countrymen to such ungracious utterance.

Estimated by appearances, the two or three in question were of the *parvenu* stamp. To such, depressed by unmanly shame of their origin, the effort to degrade a man brings a pleasing sense of superiority, a titillation of the egoistic emotions, refreshing and necessary. Thus, long and intentionally audible conversation recounted the sad passing of the mammy class of Negro. Memories of my own gentle nurse caused me to speculate as to whether this shrill-voiced woman had ever known, save through a magazine story, what a mild-mannered Negro woman meant as a companion of one's childhood. There were also repeated asseverations of hatred for the colored upstarts, interspersed with magnificent descriptions, incidentally worked in, of the old-time glory enjoyed in youth by the narrators, splendor which the golden servility of the black slave threw into bold relief.

To one overhearing at dinner or on deck came a sense of gratitude to the boasters for a delicious human revelation. Than you, Simple Gentleman, God never wrought finer image of Himself; the grace of the breed is a sweet consideration for the other human; but in the creation of the *parvenu*, He must first have conceived the mold in infinite humor, and later suffered the type in boundless love; or, it may be, the malicious devil tampered with what should have been plain but honest clay.

Whether the Europeans who had met gentlemen, and who, with preconceived standards of breeding, measured the raucous voice, the pretension, the utter crassness at table and on deck, of the sad exponents of Americanism, whether these dwellers overseas perceived the passionately asserted superiority of all Caucasians over all colored people, is the question. If the remarks of the English waiters were reliable signs, the European contingent rather resented a Yankee effort to underrate their intelligence. Spaniards and our English cousins are not fools, even though they do not utter our vernacular with all the purity of our own nasality.

THAT ONE MIGHT LIVE IN THE SUNLIGHT GLAD

By WILLIAM MOORE

That one might live in the sunlight glad
And know the day;
That one might dream in the shadows sad
And love alway.
O to love and to live and to know,
O to feel the sea's strength and sea's flow,
That one might sleep while the heart is mad
And sorrows play!

That one might speak when the soul's athirst
And hear the cry;
That one might feel when the heart has burst
And love the why.
O to speak and to feel and to know,
O to love the wind's strength and wind's blow,
That one might walk with the sorrows first,
Nor weep, nor sigh!

O to know and to love and to live,
O to speak and hear and to give,
Nor fear to die!

EMANCIPATION.

One who notices carefully will see that in the continued discussion of emancipation the South is being distinctly put upon the defensive. This is a tremendous gain over a decade ago when the man, black or white, who intimated that Negroes were not the best treated and least deserving of men, was held up for public execration. The Atlanta *Constitution* consequently has it in for the "Negro malcontents who would estrange the races by preaching things futile or impossible."

Other papers, like *Unity*, of Chicago, declare:

"With the white man, as with the black man, there is great cause for rejoicing. The whites of the South and the North have been reconstructed at a marvelous rate. He reads contemporary history blindly who allows the outrages, the mob violence, the silly conceits and the unfounded prejudices in many quarters, to blind him to the fact, to the mighty fact, the astounding fact, that past slaves have been received with cordial neighborliness; that the auction block has given place to real-estate titles, gladly granted by former masters to former slaves. The lash has been replaced by friendly courtesies. Notes of hand have been exchanged between black and white, and the white man is growing more and more ashamed of his insincere and illegal treatment of his fellow colored citizen. In spite of all absurd and reactionary 'grandfather clauses' the black man's ballot is being counted more and more. Let us rejoice then over the unfinished problems with a cheerful hope. Let us sing down the injustices, and not try to cure race prejudice with curses."

Fair Play, of New York, however (save the name!), is not so optimistic:

"Yet it is a question as to whether the generosity of spirit which inspired a large majority of the American people to give freedom and equality, before the law, to the colored race is not, to a considerable extent, stultified by the general movement to educate them beyond their needs and for their entry into spheres of usefulness which are, and must, for some time to come, remain closed to them. It is not only unnecessary, but in our view, unjust, to give a high-school or college education to a Negro whose possibilities and prospects in life can never rise above the level of a bellboy or a railway porter. These conditions not only constitute a hardship upon the Negro, but undoubtedly create in his mind a sense of inferiority and resentment which may easily operate prejudicially against white people. Either he should be admitted to the positions in life for which, by his education and general character, he is fitted, or he should be taught from his childhood that he is not on the same plane as the white man and should be accordingly restricted to a lower form of education.

"The conditions of the Negroes in the United States are not, at the present time, making for a very extended improvement. There is no particularly favorable outlook for them in the North, where only a small percentage can obtain work that will support them, while in the South there is even greater congestion. Still, while there is not in actual sight a view of any basis to regulate the relations of the two races under a common government and civilization, the application of justice, wisdom and forbearance, both in the North and the South, will minimize the evils and remove the acute situations as they develop. If the Negroes are removed, for the time being, from political office and from the sphere of political agitation, the racial prejudices now so frequently in evidence against him would gradually disappear and his prospects would be improved in the direction of sharing in the general progress and prosperity of the people and of the country."

Between these two extremes the most interesting comment comes from the symposium in the *Survey*. Jane Addams asks: "What have we done to bring to the status of full citizenship the people Lincoln's proclamation raised from the conditions of slavery, who were thereby enabled at once to legitimatize family life and to make contracts, but who inevitably looked forward to the civil and political rights implied in the great document? How far are we responsible that their civil rights are often rendered futile, their political action curtailed, their equality before the law denied in fact, industrial opportunities withheld from them and, above all, that for twenty-five years they have been exposed to the black horrors of lynching? How far has the act of the great emancipator been nullified by our national indifference?"

She goes on to say:

"The consequence of such bondage upon the life of the nation can be formulated only when we have a wider and more exact knowledge. What has been and is being lost by the denial of opportunity and of free expression on the part of the Negro, it is now very difficult to estimate; only faint suggestions of the waste can be perceived. There is, without doubt, the sense of humor, unique and spontaneous, so different from the wit of the Yankee, or the inimitable story telling prized in the South; the Negro melodies which are the only American folk songs; the persistent love of color expressing itself in the bright curtains and window boxes in the dullest and grayest parts of our cities; the executive and organizing capacity so often exhibited by the head waiter in a huge hotel or by the colored woman who administers a complicated household; the gift of eloquence, the mellowed voice, the use of rhythm and onomatopoeia which is now so often travestied in a grotesque use of long words.

"Much more could be added to the list of positive losses suffered by the community which puts so many of its own members 'behind the veil.' It means an enormous loss of capacity to the nation when great ranges of human life are hedged about with antagonism. We forget that whatever is spontaneous in a people, in an individual, a class or a nation, is always a source of life, a well spring of refreshment to a jaded civilization. To continually suspect, suppress and to fear any large group in a community must finally result in a loss of enthusiasm for that type of government which gives free play to the self-determination of a majority of its citizens. Must we admit that the old abolitionist arguments now seem flat and stale, that, because we are no longer stirred to remove fetters, to prevent cruelty, to lead the humblest to the banquet of civilization, therefore we are ready to eliminate the conception of right and wrong from political affairs and to substitute the base doctrine of 'political necessity and reasons of State?'"

George Packard, an Illinois lawyer, says:

"For two hundred and fifty years the colored race has been systematically denied its rights as men and citizens. If we reform our social attitude toward them—which is the only way on earth—and eliminate the curse of race prejudice, we can look to the Negro to take care of himself. Let us, then, as reasonable beings take this first step, by influence, example, common sense and ceaseless agitation, to rid our country of this social and political disgrace. The cause possesses a moral basis of transcendent import, and is bound on that account to triumph in the end. The integrity of our institutions, the welfare of our political state, the trampled rights of a wronged people, cry out for justice."

"Civilization cannot burn human beings alive or justify others to do so," says Ida Wells Barnett, "neither can it refuse a trial by jury for black men accused of crime, without making a mockery of the respect for law which is the safeguard of the liberties of white men. The nation cannot profess Christianity, which makes the golden rule its foundation stone, and continue to deny equal opportunity for life, liberty and the pursuit of happiness to the black race."

Miss Sophronisba Breckenridge, a Southern white woman, writes of discrimination in housing in Chicago:

"It has come about, however, that the small minority who cherish their prejudices have had the power to make life increasingly hard for the black man. To-day they not only refuse to sit in the same part of the theatre with him and to let him enter a hotel which they patronize, but they also refuse to allow him to live on the same street with them or in the same neighborhood. Even in the North, where the city administration does not recognize a black 'ghetto' or 'pale,' the real-estate

agents who register and commercialize what they suppose to be a universal race prejudice are able to enforce one in practice. It is out of this minority persecution that the special Negro housing problem has developed.

"But while it is true that the active persecution of the Negro is the work of a small minority, its dangerous results are rendered possible only by the acquiescence of the great majority who want fair play. This prejudice can be made effective only because of the possible use of the city administration, and the knowledge that legal action intended to safeguard the rights of the Negro is both precarious and expensive. The police department, however, and the courts of justice are, in theory at least, the agents of the majority. It comes about therefore that while the great body of people desire justice, they not only become parties to gross injustice, but must be held responsible for conditions demoralizing to the Negro and dangerous to the community as a whole.

"Those friends of the Negro who have tried to understand the conditions of life as he faces them are very familiar with these facts. But it is hoped that those who have been ignorant of the heavy costs paid in decent family life for the ancient prejudice that persists among us will refuse to acquiesce in its continuance when the facts are brought home to them."

Dr. George Edmund Haynes, a colored teacher, says:

"A long stride toward securing economic justice can be made by the labor unions extending a welcome to the Negro. Their interests are bound up with the industrial freedom of the Negro to-day as surely as the welfare of the free workingmen before the war was affected by slave labor. Civic justice will gain great headway when the Negro shares in its administration according to his capacity."

Finally, George Burman Foster, of the University of Chicago, puts this last good word:

"What will that inner world of the Negro turn out to be? The Orient gave us religion; Greece, art and philosophy; Rome, law and equity; the Anglo-Saxon, science and democracy. What will be the distinctive contribution of the Negro race? Perhaps he is too new in the making for us to say. I think it will be a marvelous combination of realism and idealism, of verity and vision, of earth and sky. But especially will he soften and lighten our harsh and gloomy Anglo-Saxon nature and life, warm our cold intellectualism, water our emotional aridity with the poetry and art and song and oratory of his distinctive genius. His sensuousness, in the good sense of that word, will supplement and rectify our spirituality, which is not always a good condition. Flesh helps soul, not less than soul, flesh. We must not forget that the flesh can sin against the spirit as well as the spirit against the flesh. I believe that the Negro is going to contribute much to the solution of the difficult problem of the ideal relation between sensuousness and spirituality."

To this we may add a paragraph from the very interesting reminiscences of emancipation by the venerable Bishop Turner in the A. M. E. *Review*. He is speaking of Washington in 1863:

"Seeing such a multitude of people in and around my church, I hurriedly went up to the office of the first paper in which the proclamation of freedom could be printed, known as the *Evening Star*, and squeezed myself through the dense crowd that was waiting for the paper. The first sheet run off with the proclamation in it was grabbed for by three of us, but some active young man got possession of it and fled. The next sheet was grabbed for by several, and was torn into tatters. The third sheet from the press was grabbed for by several, but I succeeded in procuring so much of it as contained the proclamation, and off I went for life and death. Down Pennsylvania Avenue I ran as for my life, and when the people saw me coming with the paper in my hand they raised a shouting cheer that was almost deafening. As many as could get around me lifted me to a great platform, and I started to read the proclamation. I had run the best end of a mile, I was out of breath, and could not read. Mr. Hilton, to whom I handed the paper, read it with great force and clearness. While he was reading every kind of demonstration and gesticulation was going on. Men squealed, women fainted, dogs barked, white and colored people shook hands, songs were sung, and by this time cannons began to fire at the navy yard, and follow in the wake of the roar that had for some time been going on behind the White House. Every face had a smile, and even the dumb animals seemed to realize that some extraordinary

event had taken place. Great processions of colored and white men marched to and fro and passed in front of the White House and congratulated President Lincoln on his proclamation. The President came to the window and made responsive bows, and thousands told him, if he would come out of that palace, they would hug him to death. Mr. Lincoln, however, kept at a safe distance from the multitude, who were frenzied to distraction over his proclamation."

THE RIGHT TO VOTE.

It seems that the arrangement made in the South to keep Negroes from voting by legal fraud, and discrimination in favor of ignorant white men, is already beginning to call for revision. Of course, there are some people who are still under the impression that Negroes are voting in the South. Not so, however, with Senator Bailey, erstwhile spokesman of the State of Texas. Mr. Bailey said in his swan song (we quote from the *Congressional Record*):

"In the Southern States we not only exclude women from all participation in our government and thus reduce the formula to read that we believe in the rule of the men people, but even that must be further qualified, because every Southern State except the one from which I come has adopted constitutional amendments designed to exclude a large number of men from all participation in the government; and consequently the formula, according to the theory and practice of the Southern States, must read that they are in favor of the rule of the white men people."

Mr. Tillman, of South Carolina, thereupon asks the New York *World:* "Which is better—honest white primaries or corrupt legislatures chosen by Negro voters?" In the face of the last "honest white primary" held in South Carolina, this sounds just a bit like a joke; and so also does the following passage:

"The number of Negroes of voting age in the State exceeds the whites. All of these are not eligible to register, but more and more are becoming so every day. The ignorance and natural depravity of the Negro race wholly unfit it to participate in government."

Now the right to vote in South Carolina depends, according to law, on property or the ability to read and write. Since when, then, have the ignorant and depraved Negroes of South Carolina gotten hold of enough property and education to allow them to vote according to law, and if they have, why should they not be allowed to exercise this right? The argument would seem to be very clear and strong in favor of Negro suffrage, but the Brooklyn *Eagle* has this astounding comment:

"It cannot be questioned that Senator Tillman sounds a chord with which whites, because whites, instinctively concur. It is not ideal, but it is actual. The actual outclasses the ideal in so practical a matter as white supremacy and the maintenance of white civilization. Nor should it be forgotten that the Negroes most qualified for voting, men who can read and write, and who acquire property, cultivate land, teach school and learn trades, already can vote in the States of their residence in the South."

If the *Eagle* does not know that this statement is false, then it is high time that it studied Southern conditions outside of its sanctum. It is precisely the "Negroes most qualified for voting" that Senator Tillman and his ilk are determined to exclude by a white primary system to which all whites and no Negroes are admitted, and whose decision is given the force of law by white administrative officers without any reference to a real election.

Some papers like the Springfield *Union* have not lost their heads in this argument and say cogently of the black man:

"To erect any artificial barrier against him on a mere racial ground is simply to repeat in another form the mistake which the emancipation proclamation was designed to correct."

The Birmingham (Ala.) *News* is quite complacent:

"Senator Tillman is worrying about the possibility of Negro domination in South Carolina. That may become a live issue there, as well as in Mississippi, where the Negroes outnumber the whites. The Senator points to the fact that there are 150,000 more Negroes than whites in the State, and that many of them are eligible for registration. Forewarned is forearmed. No Southern State will tolerate such conditions as existed during the reconstruction period, and some way will be found to prevent the calamities dreaded."

The Columbia *State* refuses to believe that Negroes are getting enough property to make

them dangerous. "We question the census figures," says the Columbia *State* airily.

The Cherokee (Okla.) *Harmonizer* speaks up for the disfranchised whites of the South:

"The Montgomery *Advertiser* says there are over 250,000 white men in Alabama who are entitled to qualify themselves as voters and urges the vital necessity on the part of delinquents of paying their poll tax before the time limit expires. If the *Advertiser* and other dailies would join the Birmingham *Age-Herald* in demanding the repeal of the cumulative feature of the poll-tax law we would not be confronted with the shame of our small electorate. Thousands of men are unable to spare from twelve to fifteen dollars for the privilege of casting a ballot, however anxious they might be."

But the Montgomery *Advertiser* is adamant:

"While there are men who find it too hard to raise the price of a poll-tax receipt, it is far better to sacrifice their suffrage than to menace white supremacy by tearing down one of the great barriers between the ballot and the hordes of ignorant and vicious men in this State, not all of whom are black, for hundreds of them live in Jefferson County."

This is democracy in the land of the free, and the Des Moines (Ia.) *Capital* speaks right out like this:

"The black men of the South have been deprived of every political right given to them by the Constitution. They have nothing left but representation in Republican national conventions. This privilege they have had since the emancipation proclamation. It is a sacrifice on the part of Northern Republicans to thus honor the Negro. But it is a sacrifice in the memory of Lincoln and the men who fought for freedom. So far as we are concerned, we are opposed to taking a hundred delegates from the Southern Negroes and giving them to States like New York, Pennsylvania and Illinois. The hundred Negroes would be just as honest and sincere as the hundred white men who would take their places, from the States having large cities."

MURDER.

Once in a while the conspiracy of silence in the South is too much for the South's conscience. Lately there has been some plain speaking in the South about murder.

The Houston (Tex.) *Post* says:

"The overshadowing curse of Texas, of the South, of the whole United States, is murder. Human life is cheap—about the cheapest thing going. The killers kill at their pleasure with no fear of punishment. Read the editorial from the Birmingham *News* printed elsewhere on this page and see how the thirst for human blood exists in Jefferson County, Ala. We have the same trouble in Texas and it is defying the law, the courts, the juries. * * *

"Manifestly, the only way to reach it is to make certain the punishment of those who take human life. Now, it seems, the only approximate certainty is that murderers will not be punished, unless, perhaps, they are friendless Negroes without means."

The editorial in the Birmingham *News* referred to says:

"The unlawful homicides are as follows:

"In 1909, 130; in 1910, 138; in 1911, 88; in 1912, 306.

"It is apparent that the homicides in the past year were nearly as many as in the three previous years—306 to 356. The percentage increase is appalling, about 250 per cent. over 1908, while the increase of last year over that of 1911 is 350 per cent.!

"The tabulations are not given by months, but it is to be assumed that there was a steady average throughout the year. The startling fact is that the homicides in Jefferson County last year averaged one for every working day.

"Why is it that bad men have no fear of the law? Because in 1912 only one man, a Negro, was hung for murder! Because only three white men were convicted of murder in the first degree, and appeals in their cases are still pending! The mills of the gods grind slowly enough in Jefferson County, but who will say they grind surely?"

The Ohio State *Journal* adds:

"The homicide rate in England and Wales is 0.9 per 100,000 population. In this country, taking thirty cities North and South, it is 8.3 per 100,000 population. In Chicago the rate is 9.1; in San Francisco, 10.4. In the Southern States the rate rises considerably, being 24.1 at New Orleans, 35.3 at Nashville, 37.8 at Savannah, and at Memphis, which is the highest, 63.4. The reason the rate is so high in the South is that down there, whenever a Negro does anything that a low-down, vicious white man does, they kill him."

The Mobile *Register*, after exposing the convict-lease system in Alabama, gives us a hint as to how "low-down" human beings are manufactured:

"For money, then, we endure this debasing, inhuman, man-killing process—we of Alabama! In this year of our Saviour, 1913!"

Meantime, instead of national protest against the ugliest form of murder—lynching—we have had a singular chorus of congratulation, led by Mr. Booker T. Washington, on the fact that "only 64" human beings have been lynched in the United States during 1912! This has been heralded as the "lessening" of lynching. It is, of course, nothing of the sort. There were more lynchings in 1912 than in 1911; there were more lynchings in the last five years than in the previous five-year period, and while, of course, we have not equaled again the awful record from 1890 to 1895, nevertheless it still is, as the Presbyterian *Advance* of Nashville, Tenn., says: "An impeachment of our civilization."

The Mobile *Register* and some other Southern papers think that they see a correction of lynching in the fact that a poor, friendless Negro the other day was arrested, indicted, tried and convicted and sentenced to be hanged in seven hours. This case may not go down on the lynching record, but its difference from lynching is not large enough to cause us any feeling of uplift.

WORK. The assumption of those who wish to creep into the heaven of democracy by the back stairs of making serfs of colored men, is that their chance to work and accumulate property has always been, and always will be, unquestioned since 1863; and that this is especially true in the South. We append a few statements to show what a half truth this is. The *Masses*, for instance, says of conditions of Georgia:

"White men of Northern Georgia have banded together in a conspiracy to drive out the Negroes. They slink out at night and paste threats of death on the doors of black families—death, if they aren't out of the county in twenty-four hours. There have been enough lynchings in that vicinity to prove they mean business, and the Negroes are leaving by the hundreds. Many of them are deserting property—real estate and chattels that were the savings of a lifetime. This is what you call 'race war.'"

The Miami (Fla.) *Herald* has this bit of advice to Northerners who come South:

"It is true that white mechanics object to working alongside of a colored man. It is true that white mechanics object to taking orders on any subject from a colored man. It is true that the white man is at a disadvantage as to wages when he is compelled to compete with a colored man. It is true, especially in garages, that the presence of some members of the colored race is very unprofitable to other workmen. All these things are acknowledged facts, and cannot be changed, at least for the present.

"Locally, this community is in favor of the white man, and does not desire to see the operative in a garage placed under any of the embarrassments or disadvantages which would come from being compelled to associate with and receive orders from colored chauffeurs.

"The best way for those who have been employing colored drivers in other communities to do would be to arrange to bring white chauffeurs while automobiling in this section of the South."

Turning to the North, we have this testimony from the *Congregationalist:*

"Christian people in the North are sending their money into the South to help educate the Negro there. It is a worthy cause and those who can spare the money ought to send more. But what are our people doing for the Negro in the North? They are educating colored children just as they educate white children in the best of public schools, they are firing the heart of the young Negro with ambition, they are fitting him for industrial business and professional life.

"And then—they are denying him an opportunity to do the work for which he has been trained."

The Cincinnati *Times-Star* publishes this complaint:

"We have practising now in the city of Cincinnati nine colored physicians among a population of 25,000 Negroes. Certainly it seems no more than reasonable that they should have a right to gain that hospital experience at the public expense, as does the white doctor in our public hospital. It has been said to me by members of our hospital staff that the white nurses in the hospital would not work on the service with colored

staff doctors. This is where I think the present condition of the lack of nurses has its strongest argument in favor of colored nurses in the hospital service."

The Montgomery *Advertiser* puts this argument into the mouth of the Southern land owner:

"I own 5,000 acres of the richest land in the State. I live in town and find it difficult to spend the rents realized from this land, land which is cultivated by Negro hands or tenants. I love to conduct a store on that plantation, sell a plug of tobacco to this Negro, lend this one a quarter, have this one to hitch up my horse, and that one to do this. I love to hear the darkies sing and see them dance; I love to see them plow in the spring of the year and watch them picking cotton in the fall. I like to sympathize with them in their troubles and laugh with them in their pleasures. Negro labor is cheap. My profits are easy. To run my business on this scale, though an old plan, and perhaps not the thing best for the State at large, is my joy. I would rather live that way than any other way. Why should I sell my land, when my natural desire is to buy as much more of it as I can?"

On the other hand, it is perfectly clear that the Negro is accumulating property in spite of his handicap.

The *Star of Zion*, for instance, publishes extracts from the report of the North Carolina State tax commissioner, and says:

"The commission having made no grand total, we have done so for the benefit of our readers and find that Negroes own 1,424,943 acres of land, not counting town lots, and pay taxes on a grant total of $29,982,328 of real and personal property. It should be known also that the rate of assessment is about 40 per cent. This will indicate that Negroes own $70,000,000 of real and personal property in North Carolina. The report shows that in some counties, among them Madison, where the Negro population is small, no separate list is given.

"There are a little less than 1,000,000 Negroes in this State and the showing above mentioned is certainly a creditable one."

Just what this means is well shown by the Boston *Globe:*

"The Negro is land hungry. Despite the fact that he is compelled to pay exorbitant prices for every acre, and on account of his lack of capital has to carry a heavy mortgage at 8 per cent., he goes on buying small farms."

A Southern "journalist" writes:

"When the Negro makes cotton at four cents the pound and the white man who hires labor makes it at nine cents the pound, there can be no question as to which must ultimately succumb. The small white planter sooner or later either labors in his own fields or gives up the fight. He goes to the city and his lands go to the people who are economically able to make a living out of them. Even the white farmers, who do their own work, find competition with the Negro increasingly difficult and this in spite of the fact that the Negro is not a scientific farmer. If statistics could truly tell the story they would show that a greater and greater proportion of the cotton crop each year is being made by the Negro for himself, and more and more of it on land to which he holds title. Even thirty years ago the amount of cotton produced in the sea islands of South Carolina by Negroes for themselves was insignificant, yet it is estimated to-day that at least half of the sea-island cotton of South Carolina, the finest cotton in the world, is grown by Negroes, partly on rented land and partly on land of their own. The Negro owner of a small farm is in a position economically impregnable. Where cotton at eight cents the pound would spell ruin to his white neighbor, it means a real profit to him. Lands, therefore, have more value for him than for anybody else, and that is why he is getting possession of them."

Thus we see that the Negro land owner, like the Negro wage earner, gets his chance by undercutting the market. This sort of thing has its limits as well as its dangers.

IN OUR OWN HOUSE.

Out in Kansas where the blessings of mixed schools, with their attendant equal opportunities for the Negro boy and girl, made jim-crowism an unthought-of proposition until Mr. W. T. Vernon came into the State and advocated his scheme of segregation, a bill has been introduced to prohibit intermarriages between whites and blacks. One J. Silas Harris, head of an alleged National Negro Educational Congress—a fake—and who teaches in a two or three-room Negro school in Kansas City, Mo., and who, incidentally, is a candidate for the Liberian

ministership under Mr. Wilson, has written the author of the bill, praising the author and the bill, and advocating its passage. We quote his letter:

"My Dear Sir: I think both of your bills are timely and to the point. Their passage will in time prove a blessing to both races. No sensible Negro will object, nor will any honest white man oppose their becoming laws.

"As a Negro, I am in favor of any honest measure that will create a more friendly relation between the black and white man. As president of the Negro State Teachers' Association of Missouri, I unhesitatingly favor both of your bills.

"Yours truly,

"J. SILAS HARRIS.

"P. S.—You may let the press know where I stand."

Any Negro who advocates the passage of such a bill only makes it easy to pass some other restrictive measure. Any Negro who urges the passage of "Jim Crow" bills is unworthy to be identified with the Negro race. —Washington *Bee*.

AFRICA.

Two extracts from South African native papers throw sinister light on conditions. *A. P. O.* says:

"Look fairly at the scramble for what is regarded as worldly wealth. It is brutal. It is anything but flattering to a highly civilized nation. The economic struggle is humanly degrading. Every one is seeking to steal out of the scramble as soon as he can snatch up a big enough bone, and, doglike, sneak away and selfishly enjoy it. But, thank Heaven, the bone is dropped frequently, and again the human predatory beast has to go back into the scramble. No; whites do not work for work's sake. Their object is to avoid work, and every improvement even in industrial appliances or organization is nothing but an attempt to obviate or reduce the necessity for work. 'Teach the Nigger to work' is a pretty doctrine. It simply means 'teach him to do the menial work that I don't want to do.' It does not mean teach him to work so that he may improve his environment. It is selfish in its basis, not philanthropic, and is bound to fail ere long.

"We are thus writing with the object of letting the public know that it is impossible to fool the colored and natives much longer. We have always contended that an absolute bar to full political enfranchisement is impossible of maintenance, and we have repeatedly expressed the hope that such bar will be removed ere it is too late. The satisfaction of the just ambitions of the colored and natives for full political rights will not disturb the tranquillity of the State, but is infinitely associated with its safety and greatness. Racial pride and prejudice cannot very long refuse to grant that satisfaction. But much more do such contentions apply in the economic and industrial world. Watertight compartments in the industrial world are more impracticable than in the political world, and this even the leaders of the labor movement must recognize."

Mochochonono, from Basutoland, says:

"If they (the missionaries) employ in their service these men they have trained and civilized, what do they give them? Practically nothing. It is no wonder, therefore, that £60 per annum, got by a few natives, should be regarded as a very high wage for a sound educated native by an utter ignorant white, and it is no wonder that so many such natives get into ignominious debts. And when they are in such a deplorable state of life, you will hear the missionaries saying that natives are untrustworthy; some of them run into debts which they are afterward unable to honor.

"Let the promoters of our oppressive life practice what they preach and the world will sooner or later see the right.

"Some of the missionaries get a round sum of £300, but tell the natives that 'you will get your remuneration in the world to come.' Do they (the missionaries) not expect anything in the world to come?"

That a few Englishmen are realizing the situation in South Africa is shown by an address of the bishop of Pretoria:

"History had proved again and again that when a people wanted to develop, nothing, in the long run, could prevent it from doing so. Things were not the same as they were twenty years ago. The natives were emerging into a sense of nationality that would have been thought impossible fifty years ago. The white man could not go on forever legislating for the black man without any sort of regard for the black man's opinions. The black man had opinions, and it was the duty of the white man to discover a means by which they could find adequate and timely expression."

AN OPEN LETTER TO WOODROW WILSON.

SIR:

Your inauguration to the Presidency of the United States is to the colored people, to the white South and to the nation a momentous occasion. For the first time since the emancipation of slaves the government of this nation—the Presidency, the Senate, the House of Representatives and, practically, the Supreme Court—passes on the 4th of March into the hands of the party which a half century ago fought desperately to keep black men as real estate in the eyes of the law.

Your elevation to the chief magistracy of the nation at this time shows not simply a splendid national faith in the perpetuity of free government in this land, but even more, a personal faith in you.

We black men by our votes helped to put you in your high position. It is true that in your overwhelming triumph at the polls you might have succeeded without our aid, but the fact remains that our votes helped elect you this time, and that the time may easily come in the near future when without our 500,000 ballots neither you nor your party can control the government.

True as this is, we would not be misunderstood. We do not ask or expect special consideration or treatment in return for our franchises. We did not vote for you and your party because you represented our best judgment. It was not because we loved Democrats more, but Republicans less and Roosevelt least, that led to our action.

Calmly reviewing our action we are glad of it. It was a step toward political independence, and it was helping to put into power a man who has to-day the power to become the greatest benefactor of his country since Abraham Lincoln.

We say this to you, sir, advisedly. We believe that the Negro problem is in many respects the greatest problem facing the nation, and we believe that you have the opportunity of beginning a just and righteous solution of this burning human wrong. This opportunity is yours because, while a Southerner in birth and tradition, you have escaped the provincial training of the South and you have not had burned into your soul desperate hatred and despising of your darker fellow men.

You start then where no Northerner could start, and perhaps your only real handicap is peculiar lack of personal acquaintance with individual black men, a lack which is the pitiable cause of much social misery and hurt. A president of Harvard or Columbia would have known a few black men as men. It is sad that this privilege is denied a president of Princeton, sad for him and for his students.

But waiving this, you face no insoluble problem. The only time when the Negro problem is insoluble is when men insist on settling it wrong by asking absolutely contradictory things. You cannot make 10,000,000 people at one and the same time servile and dignified, docile and self-reliant, servants and independent leaders, segregated and yet part of the industrial organism, disfranchised and citizens of a democracy, igno-

rant and intelligent. This is impossible and the impossibility is not factitious; it is in the very nature of things.

On the other hand, a determination on the part of intelligent and decent Americans to see that no man is denied a reasonable chance for life, liberty and happiness simply because of the color of his skin is a simple, sane and practical solution of the race problem in this land. The education of colored children, the opening of the gates of industrial opportunity to colored workers, absolute equality of all citizens before the law, the civil rights of all decently behaving citizens in places of public accommodation and entertainment, absolute impartiality in the granting of the right of suffrage—these things are the bedrock of a just solution of the rights of man in the American Republic.

Nor does this solution of color, race and class discrimination abate one jot or tittle the just fight of humanity against crime, ignorance, inefficiency and the right to choose one's own wife and dinner companions.

Against this plain straight truth the forces of hell in this country are fighting a terrific and momentarily successful battle. You may not realize this, Mr. Wilson. To the quiet walls of Princeton where no Negro student is admitted the noise of the fight and the reek of its blood may have penetrated but vaguely and dimly.

But the fight is on, and you, sir, are this month stepping into its arena. Its virulence will doubtless surprise you and it may scare you as it scared one William Howard Taft. But we trust not; we think not.

First you will be urged to surrender your conscience and intelligence in these matters to the keeping of your Southern friends. They "know the Negro," as they will continually tell you. And this is true. They do know "the Negro," but the question for you to settle is whether or not the Negro whom they know is the real Negro or the Negro of their vivid imaginations and violent prejudices.

Whatever Negro it is that your Southern friends know, it is your duty to know the real Negro and know him personally. This will be no easy task. The embattled Bourbons, from the distinguished Blease to the gifted Hoke Smith, will evince grim determination to keep you from contact with any colored person. It will take more than general good will on your part to foil the wide conspiracy to make Negroes known to their fellow Americans not as flesh and blood but as beasts of fiction.

You must remember that the ability, sincerity and worth of one-tenth of the population of your country will be absolutely veiled from you unless you make effort to lift the veil. When you make that effort, then more trouble will follow. If you tell your Southern friends that you have discovered that the internal revenue of New York is well collected and administered, they are going to regard you in pained surprise. Can a Negro administer! they will exclaim, ignoring the fact that he does.

But it is not the offices at your disposal, President Woodrow Wilson, that is the burden of our great cry to you. We want to be treated as men. We want to vote. We want our children educated. We want lynching stopped. We want no longer to be herded as cattle on street cars and railroads. We want the right to earn a living, to own our own property and to spend our income unhindered and uncursed. Your power is limited? We know that, but the power of the American people is unlimited. To-day you embody that power, you typify its ideals. In the name then of that common country for which your fathers and ours have bled and toiled, be not untrue, President Wilson, to the highest ideals of American Democracy.

Respectfully yours,

THE CRISIS.

THE WOMEN'S COMMITTEE.

A COMMITTEE of colored women, headed by Mrs. Carrie Clifford, of Washington, is raising a fund of $1,000, which is to be used in making THE CRISIS beautiful, and in general for the encouragement of Negro art. It is due to this fund, already in part paid in, that we were enabled to present the Christmas cover, the Christmas cards and the calendar. Strictly as commercial investments such efforts do not pay, but their spiritual influence has been tremendous, and they have been widely commended. We are glad of this opportunity to do more of such work, to encourage young artists and to make the colored people realize how beautiful their own rich, soft coloring is. We take this opportunity to thank Mrs. Clifford and her committee.

THE PROPER WAY.

THE editor of the Cleveland *Gazette* names three main points of attack for any national association which aims to help colored people:

1. Disfranchisement.
2. Interstate "Jim Crow" cars.
3. Lynchings.

This is perfectly true, and the National Association for the Advancement of Colored People recognizes this and is straining every nerve to attack these evils. As to disfranchisement we are making every effort to get the proper case before the Supreme Court. We have already helped by briefs and contributions the Oklahoma case, and when it comes before the court we have offered the services of two of the most eminent lawyers in the United States. We are represented on the counsel of the Mississippi "Jim Crow" case; the briefs are being examined by our lawyers, and we are making every effort to get the question before the court in the right way.

But the *Gazette* should know that cases before the Supreme Court are delicate matters. It does not do to rush into court with any haphazard case. If anyone has a case or knows of a case which will bring out the proper points we should be glad to have it. Theoretically, it would seem very easy to settle such matters. Practically, it is very hard, but we propose to keep at it.

As to lynching, there are four things to do: Publish the facts, appeal to the authorities, agitate publicity and employ detectives. Every one of these things we have done. THE CRISIS publishes the facts monthly over the protest of sensitive readers. We have sent telegrams and appeals to governors, sheriffs and the President; we have held mass meetings; we have sent distinguished writers and investigators; we have secured publicity in prominent magazines, and we spent thousands of dollars in putting Burns' detectives on the Coatesville matter. What else can we do? We want suggestions. Meantime we shall keep up our present agitation.

Some folk seem to imagine that the walls of caste and prejudice in America will fall at a blast of the trumpet, if the blast be loud enough. Consequently, when an association like the National Association for the Advancement of Colored People does something, they say querulously: "But nothing has happened." They ought to say: Nothing has yet happened, for that is true and that is expected. If in fifty or a hundred years THE CRISIS can point to a distinct lessening of disfranchisement, and an undoubted reduction of lynching, and more decent traveling accommodations, this will be a great, an enormous accomplishment. Would God all this could be done to-morrow, but this is not humanly possible.

What is possible to-day and to-morrow and every day is to keep up necessary agitation, make unfaltering protest, fill the courts and legislatures and executive chambers, and keep ever-

lastingly at the work of protest in season and out of season. The weak and silly part of the program of those who deprecate complaint and agitation is that a moment's let up, a moment's acquiescence, means a chance for the wolves of prejudice to get at our necks. It is not that we have too many organizations; it is that we have too few effective workers in the great cause of Negro emancipation in America. Let us from this movement join in a frontal attack on disfranchiseemnt, "Jim Crow" cars and lynching. We shall not win today or to-morrow, but some day we shall win if we faint not.

THE EXPERTS.

FOR deep insight and superb brain power commend us to Dr. Ulrich B. Phillips, of the University of Michigan. Phillips is white and Southern, but he has a Northern job and he knows all about the Negro. He has recently been talking to the students of the University of Virginia, and he disclosed some powerful reasoning faculties. Consider this, for instance:

"To compare Negro efficiency in cotton production before and since the war, it is necessary to select districts where no great economic change has occurred except the abolition of slavery —where there has been no large introduction of commercial fertilizers, for example, and no great ravages by the bollweevil. A typical area for our purpose is the Yazoo delta in Northwestern Mississippi. In four typical counties there—Tunica, Coahonia, Bolivar and Issaquena—in which the Negro population numbers about 90 per cent. of the whole, the per capita output of cotton in 1860 was two and one-third bales of 500 pounds each, while in 1910 and other average recent years it was only one and one-half bales per capita. That is to say, the efficiency of the Negroes has declined 35 per cent. A great number of other black-belt counties indicate a similar decline.

"On the other hand, the white districts throughout the cotton belt, and especially in Texas, Oklahoma and Western Arkansas, have so greatly increased their cotton output that more than half of the American cotton crop is now clearly produced by white labor. Other data of wide variety confirm this view of Negro industrial decadence and white industrial progress."

We are delighted to learn all this, for in the dark days of our college economics we were taught that it was labor *and* land, together, that made a crop; and that worn-out land and good labor would make an even poorer crop than rich land and poor labor. It seems that we were grievously in error. This is apparently true only of *white* labor. If you wish to judge *white* labor, judge it by the results on rich Texas and Oklahoma prairies, with fertilizers and modern methods; if, on the other hand, you would judge *Negro* labor, slink into the slavery-cursed Mississippi bottoms where the soil has been raped for a century; and be careful even there; pick out counties where there has been "no large introduction of commercial fertilizers," and where debt peonage is firmly planted under the benevolent guardianship of Alfred G. Stone and his kind. Then, rolling your eyes and lifting protesting hands, point out that, whereas the slave drivers of 1860 wrung 1,200 pounds of cotton from the protesting earth, the lazy blacks are able ("with no large introduction of commercial fertilizers") to get but 700 pounds for their present white masters. Hence a decline in efficiency of "35 per cent." Why, pray, 35 per cent.? Why not 50 or 75 per cent.? And why again are these particular counties so attractive to this expert? It is because Issaquena County, for instance, spends $1 a year to educate each colored child enrolled in its schools, and enrolls about half its

black children in schools of three months' duration or less?

Astute? Why, we confidently expect to see Phillips at the head of the Department of Agriculture if he keeps on at this rapid rate. Not that it takes brains to head our Department of Agriculture (perish the assumption!), but that it *does* call for adroitness in bolstering up bad cases.

And the bad case which the South is bolstering to-day must make the gods scream. Take this same State of Mississippi, for instance, where Negroes are so futile and inefficient: the property which they own and rent was worth $86,000,000 in 1900. In 1910 it was worth $187,000,000!

"That, of course," says the *Manufacturers' Record*, of Baltimore, being strong put to it to nullify such ugly figures, "is a merely flat statement and takes no account of the character of the holdings, whether burdened with mortgages or otherwise, and no account of what is being done with the holdings, especially land."

And then this masterly sheet bewails the fact that "Intrusion, in the guise of special care for the Negroes, of influences bitterly hostile to the whites of the South, loosened the ties of sympathy and interest of the Southern whites and the Negroes and alienated the second generation of both races from each other. In that the Negroes lost much of the advantages their fathers had had in close contact with the directing minds of the South, and the results must be considered in studying Negro progress."

The late William H. Baldwin, Jr., used to affirm that a few more generations of that "close contact with the directing minds of the South" would have left the whole South mulatto! But the *Record* ends with this master stroke:

"Another point to be borne in mind in measuring progress is the fact that the property of nearly 12,000,000 Negroes in the United States to-day has a value less than half the value that 3,954,000 of them in slavery, or 90 per cent. of their total number in the country, represented in 1860, at an average value of $600 each."

Frankly, can you beat that?

A QUESTION to the thoughtful people of South Carolina:

"Would you stand to-day disgraced in the eyes of the civilized world by your governor had you allowed the Negroes of your State to vote?"

MY LOVE

By FENTON JOHNSON

Young gallant from the fairer race of men,
Have you a love as comely as the maid
To whom I chant my lyre-strung passion songs?
Has she large eyes that gleam from out the shade,
And voice as low as when Ohio's stream
Glides silently along a summer dream?
Her face is golden like the setting sun,
Her teeth as white as January's snow,
Her smile is like a gleam from Paradise,
Her laugh the sweetest music that I know,
And all the wide, wide world is but a mite
When she, my darling elf, is in my sight.

Let Sorrow wring the blood from out my heart,
Let Melancholy be my daily book,
Let all the earth be like a sinner's grave,
And let my wand'ring spirit never look
Upon the Kingdom if my damozel
From out my soul the charm of love dispel.

Mildred Porter's Position

By B. G. HULL

"I THINK these gowns with those you sold me last week will carry me through the winter. Do you know you are a great comfort to me?"

The speaker was Mrs. Seymour, society woman, famous for her wealth and beauty.

"I am glad that I am of service to you, Mrs. Seymour," replied Miss Porter, the little brunette saleswoman in the imported-gown department of Gable & Co., dry-goods merchants.

Then she continued: "Before I came here I used to assist mother, who was one of the best dressmakers in New York until her health failed her."

"That accounts for your charming taste. Well, good-by, I shall not see you again until spring, as I am leaving in a few days for the South," and Mrs. Seymour hurried out to her waiting limousine.

The firm of Gable & Co. took much pride in the fact that Mrs. Seymour was numbered among their patrons, and Mr. Adrien Gable, senior member of the firm, would have been surprised to know that it was due to Miss Porter's efficiency that this valued customer had become a patron of his store, which she entered first quite through accident.

Miss Porter had finished jotting down in her book the record of the large sale she had just made, when, looking up from her figures, she saw a pleasant-faced colored lady looking at her with a friendly smile.

"Mildred," said the old lady, "how do you do? I saw your mother at church last Sunday. She told me you were working here. How do you like it? I am so glad you have such a nice place. Ain't it too bad that more of our girls can't get places like this?"

"Oh, Mrs Jones, I am so glad to see you!" Mildred exclaimed, shaking hands cordially. "Yes, I like this work very much; there is so much to see and do. The day passes so quickly it does not seem like work at all."

The old lady replied joyfully: "It shows that colored people can do anything if they get the chance. Well, good-by, dear, remember me to your mother. I was downstairs and thought I would come up and see you."

The kindly old soul went her way, little knowing the tempest she had stirred up for Mildred; for, of course, some of Mildred's fellow clerks had overheard all and had listened with incredulous ears. They could hardly wait for the old lady to get out of hearing before they were clustered together, and then one sauntered over to Mildred. "Mildred, are you a colored girl? Surely you are not. What did she mean?"

"Oh, yes," said Mildred sweetly, "I'm colored—didn't you know it?" There was a hurried consultation among the clerks and some were for reporting the matter at once. But Mildred was a favorite and the girls were at bottom good hearted; so they decided to forget all about it.

However, some one other than they had heard, for Miss Briggs, head of the department, had been behind a rack, tagging some dresses, when good old Mrs. Jones had her conversation.

Miss Briggs was one of that class whose knowledge of colored people comes from headlines in daily papers and she claimed some very aristocratic Southern friends out of work hours. "The idea—a Nigger," said Miss Briggs, as she stormed down to the manager.

When she returned to her department she told Mildred that the manager wished to see her.

"Just as soon as I replace these dresses," Mildred answered.

"Well, what did I tell you," she demanded of her particular chum, Nora Casey. "I'll bet Miss Briggs heard the whole thing."

"Don't you mind, dear," the warm-hearted Irish girl replied. "Sure they know you are the best salesgirl in the store. There's customers by the dozen that won't have any one serve them but you, so don't be alarmed, there's nothing to it."

"I hope not, Nora. I can do almost anything and I'm not afraid of work, but it takes time to get jobs, and mother is not very well. I have just got to keep busy; I really can't afford to be idle a single day."

Mildred closed the cases and repaired to the manager's office.

The manager looked at her severely. "Are you colored?" he blurted out.

"Yes," said Miss Porter.

"Why didn't you say so?"

"You didn't ask."

He fidgeted and reddened.

"Well, we can't keep you—you know we can't keep you," he said finally.

"Why not?"

"Because we can't. What would our customers say if they found out?"

"Have any customers complained?"

"Oh, you're an all-right saleswoman. Miss Briggs says you are the best of the bunch and I'll give you a first-class recommendation. But you can't stay here and that settles it. Here's your pay and two weeks in advance."

Mildred went out without another word and did her work well that afternoon from force of habit, but her soul was in turmoil.

That night she told her mother, and the good woman tried to comfort her as only a mother can.

"Never mind, daughter, and don't blame poor Mrs. Jones. It was honest pride that caused her to speak to you."

"Of course it was, mother, and I was truly glad to see her. I should have despised myself forever if I had tried to avoid her. But the trouble is now I must have work—and, oh, it's so cruel; I did try so hard to do well." And the girl crept into her mother's arms and wept.

Now it happened that after due consideration, Mrs. Seymour had come to the conclusion that a seventh gown was absolutely necessary to her happiness in Bermuda. Early next morning, therefore, she flew to Gable & Co.'s and rushed up to the imported gowns.

"Miss Porter—where's Miss Porter?" she demanded imperiously.

Miss Briggs fluttered and pretended to search, but could only find Nora Casey. Nora tried unsuccessfully to wait on the lady and during her trials she blurted out the truth about Mildred Porter.

"But that is perfectly ridiculous!" Mrs. Seymour exclaimed. "The idea of such a thing. What earthly difference does it make if she is colored? I thank you for telling me. I can see that you are fond of her. I'll get you both places where your services and my patronage will be appreciated."

The next day the firm of Gable & Co. received a letter which set the call bells ringing all over the store, for Mrs. Seymour was a customer whose business amounted to several thousand dollars a year.

The manager of the gown department did not wait for the elevator; he just fell up the stairs, nearly killing a cashgirl who got in his way.

"Do I understand," demanded the head of the firm, red with anger, "Do I understand that you have discharged a young lady whose record shows that she has been with us more than a year, and one who is so capable that a lady of Mrs. Seymour's wealth withdraws her patronage from us on account of her discharge? You have two things to do at once. Get that girl back in her department and get Mrs. Seymour to reconsider her determination to withdraw her patronage from this firm, or—or——" but the manager was gone.

Mrs. Seymour received a letter by special messenger that night which assured her that she was mistaken. That, as a matter fact, "Miss Porter has been promoted and is now in charge of our imported-gown department in place of Miss Briggs, who has resigned. Hoping that this will meet your approbation and that we may enjoy your continued success, we are," etc., etc.

Mrs. Seymour's limousine was seen in front of Gable & Co.'s the next day.

NATIONAL ASSOCIATION
FOR THE ADVANCEMENT OF
COLORED PEOPLE

THE ANNUAL MEETING.

THE annual meeting of the association was well attended. Mr. J. E. Milholland presided. Among the well-known members present were Mrs. Fanny Garrison Villard, Mr. and Mrs. Joseph P. Loud, Miss Irene Lewisohn, Mr. Leslie Hill, Dr. N. F. Mossell, Rev. J. Milton Waldron, Mr. Charles A. Boston, Mr. Wilson M. Powell, Jr., Mr. and Mrs. George R. Seligman, Mrs. Lillian Wald, Mrs. Florence Kelly and many others.

The guests of honor were Mr. H. O. Tanner, the artist, and his wife. After the business session the meeting adjourned to the offices of the association, where the members and guests were given an opportunity to meet Mr. and Mrs. Tanner. Exhibits of the art of Mrs. May Howard Jackson, of Washington, and the recent work of Richard Brown were much admired. The association was particularly indebted to Mr. Harry Roseland, who lent us for this occasion his painting, "To the Highest Bidder," which has won many first prizes in this country, and for which he has been offered substantial sums abroad.

The following members were elected to the board of directors: Mr. George W. Crawford, New Haven; Mr. Thomas Ewing, Jr., New York; Mr. Paul Kennaday, New York; Mr. Joseph P. Loud, Boston; Dr. William A. Sinclair, Philadelphia; Miss Lillian D. Wald, New York; Rev. G. R. Waller, Baltimore; Mr. Charles H. Studin, New York; Mrs. Max Morgenthau, Jr., New York; Mr. Wilson M. Powell, Jr., New York; Dr. V. Morton Jones, New York; Rev. Hutchins C. Bishop, New York.

At the meeting of the board of directors held immediately at the close of the annual meeting of the corporation the same officers were re-elected for another year.

The chairman of the board of directors outlined the work of the year, dwelling particularly on the work of organization, legal redress and publicity. There were reports by other officers and committees. Four branches—New York, Philadelphia, Boston and Washington—reported through representatives. Members had a treat in the address of Dr. Hammond, a white Southerner and president of a colored college in Augusta, Ga. Speaking of education, he said:

"Sometimes people ask us: 'Why don't you make us better cooks and better field hands?' We say to them we are not concerned what our graduates shall become; we are trying to make better men and women of them. We want them to be all that God intended them to be when He put personality into them.

"There is a good deal of humbuggery and cry of Southern people against social equality, and as I have said to my people—perhaps I could say it better than some of you could—what we Southern people want more than anything else on the part of the Negroes is social equality. We want the Negro to be our equal in all the social arts. We cannot afford not to have them our equal. We want them to tell just as much truth as we tell, to be just as scrupulous in keeping their contracts as we are. In fact, the law of self-preservation drives us to believe that the best thing for us is to do the best thing for him, to get the best out of him that is possible for him."

EMANCIPATION MEETINGS.

A MOST successful Lincoln-Douglass anniversary meeting was held at the Metropolitan A. M. E. Church, Washington, D. C., under the joint auspices of the District of Columbia branch of the N. A. A. C. P. and the Bethel Literary and Historical Society, on the evening of February 11. The president of the local branch, Rev. J. Milton Waldron, presided, and the chief

speaker was Dr. J. E. Spingarn, president of the New York branch. Brief addresses were also made by Moses E. Clapp, United States Senator from Minnesota; General Burt, of the United States Army; Leslie Pinckney Hill, principal of the Manassas Industrial School, and S. M. Dudley, president of the Bethel Literary Society. The choir of the Wesley A. M. E. Zion Church, under the leadership of John White, furnished the music. Many of those present signed applications for membership in the N. A. A. C. P.

HENRY OSSAWA TANNER.

On the following day Dr. Spingarn also spoke at Howard University, the M Street High School and the Armstrong Manual Training School, in the interests of the association.

In Kansas City Mr. James Usher, of St. Louis, was the speaker. In Quincy, Ill., Mr. Charles Hallinan, of the Chicago *Post*, addressed the branch.

In New York, at the meeting held in Cooper Union, the speakers were Mrs. Fanny Garrison Villard, Mr. John Jay Chapman, Dr. M. C. B. Mason, Mr. Henry Wilbur, of Philadelphia, and Mr. Spingarn. Mr. John E. Milholland presided. A dramatic feature of the meeting was the recital of his experiences by Grant Smith, one of the refugee farmers recently driven out of Northern Georgia. Melodies and plantation songs were sung by members of Dr. Sims' congregation. Prof. Joel Spingarn spoke on the resolutions passed at the meeting. A pleasing interlude was the reading of James W. Johnson's "Fifty Years" by Mr. Charles Burroughs.

Prof. John W. Hamilton presided at the Boston meeting, which was held in the Park Street Church. Hon. Albert E. Pillsbury in his address took issue with the charge based on the Greeley letter that Lincoln issued the emancipation proclamation as an act-of-war necessity.

In Chicago the meeting was held at Orchestra Hall. Judge E. O. Brown presided. There were addresses by Miss Jane Addams, Dr. Emil Hirsch, Prof. Geo. B. Foster and Dr. Du Bois. The music included an organ recital by James E. Mundy, jubilee songs and selections by the emancipation chorus, which was organized by Mrs. Ida B. Wells Barnett. Details of the emancipation meetings in Tacoma and other branches did not reach us in time for publication in this issue.

BRANCHES.

WITH this number of THE CRISIS we begin to devote a page to news from branches. Through these columns branches will be able to keep in touch with each other, and benefit by mutual advice and suggestion. We encourage questions and trust each branch will endeavor to make this new feature of the N. A. A. C. P. notes in THE CRISIS a success.

BOSTON.—The Boston branch, through its committee on industrial opportunity, is making a card catalog of positions open to colored boys and girls, and of positions now occupied by them. The purpose is to answer the frequent excuse of merchants and others, "Well, I am adverse to making the experiment," by having a concrete example where the experiment has already been made.

INDIANAPOLIS.—Indianapolis reports that the colored people are kept out of the public park because it is owned by a private company (the street-car company). They are barred from the playgrounds owned by the city because, to quote Judge Remster's decision, "The statute providing $100 penalty in such discrimination applies only to those engaged in business for private gain." The association is co-operating with the branch in investigating these and other cases of discrimination.

DETROIT.—At the request of the Detroit branch the association drafted resolutions of protest on the bill introduced into the Michigan Legislature prohibiting intermarriage. These were addressed to Representative Bierd, of the Committee on State Affairs.

KANSAS.—A similar bill which the Kansas City branch has been fighting was killed in committee.

NEW YORK.—The vigilance committee, which is vigorously pushing its legal work, reports several interesting cases, with a number on hand but not yet ready for trial.

PHILADELPHIA.—An organization conference has been held, attended by prominent colored and white people and addressed by Dr. N. F. Mossell and Mr. W. E. B. Du Bois. A strong effort will be made to have the annual spring conference in this city.

MEETINGS.

MEETINGS with representatives from the association as speakers have been held in New York at St. Philip's Church, at Trinity Baptist Church in Williamsburg, St. Mark's M. E. Church and the Mt. Olivet Baptist Church. At the meeting held at the Mt. Zion A. M. E. Church in Trenton Dr. Spingarn made a stirring address, as a result of which a temporary branch organization was formed. Miss Gruening, representing the association, spoke at the meeting of the Newark Emancipation Proclamation Commission on January 23.

THE DEAD MASTER

(For the memorial stone to Samuel Coleridge-Taylor)

Sleep, crowned with fame, fearless of change or time.
Sleep, like remembered music in the soul,
Silent, immortal; while our discords climb
To that great chord which shall resolve the whole.

Silent, with Mozart on that solemn shore;
Secure, where neither waves nor hearts can break;
Sleep, till the Master of the world once more
Touch the remembered strings and bid thee wake

* * *

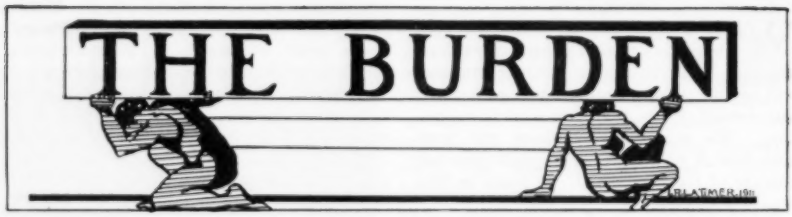
Touch the remembered strings and bid thee wake.

—ALFRED NOYES.

¶ A controversy arose in London over the criticism of Novello & Co., the publishers of "Hiawatha," for their large profits made through the sale of the work, partly disclosed in the published correspondence between Novello & Co., Coleridge-Taylor and Sir Charles Villiers Stanford. The Society of Authors wrote that "It is fair to the composer's memory as a hard-working, careful man that the public should know that he did provide with his brain a work which, under the royalty method of dealing with literary and artistic property, would have supported his family after his death while making him more comfortable during his life."

Among the memorial concerts given to the late Coleridge-Taylor was that in his home town by the Central Croydon Choral Society. The London *Musical Times* writes that "All seemed inspired by the occasion and this made the concert memorable for the excellence of the performance."

THE BURDEN



ANOTHER SOUTHERN IDYL.

CHAPTER I.

HE received a high-school education and taught school.

CHAPTER II.

He got married and here is the family:

CHAPTER III.

He took the civil-service examination and entered the postal service, being the first colored carrier.

CHAPTER IV.

He received a letter from the "Superior Race," who were his "Best Friends," smeared with blood and reading:

"April 12, 1902.

"To * * *, Negro Postman

"*you had better not* be Seen carrying or delivering mail in * * * after to-day 12th day of April. *Don't forget.*

"If you should your life will pay the penalty. A word to the wise is sufficient.

"We are yours for trouble."

CHAPTER V.

He received a second letter to the "Nigger Mail Carrier":

"Your days are numbered, *leave,* LEAVE, LEAVE. DEATH, DEATH."

CHAPTER VI.

He writes us: "I am still in the service!" Which is what we call pluck.

CHARLESTON, S. C.

FOR the past years Charleston has been considered queen of the Southern cities as far as privileges granted colored people were concerned. But at last she has fallen in with the other places over which we used to triumph. For years the "Jim Crow" trolley car has been in effect all over the South except in Charleston. But at last our enemies have succeeded in getting it here. To-day it is the same here as in other towns—white people have two-thirds of the car, while we have but the two rear seats, yet we pay the same fare as our white brothers. The privileges granted us at the theatre were excellent. Now the same conditions as elsewhere prevail here; only a limited number of tickets are sold to us, and then if we are overanxious to see the show we pay double what our white brothers pay.

There are hospitals, sanitariums, libraries, etc., for the whites, from which they debar us, and when we apply for permits to erect buildings we are often denied. I don't know what we are going to do; something ought and must be done. Just think of the number of teachers employed in our public schools, of which there are three, and only two colored teachers are employed. If we are "Jim Crowed" on cars, in theatres, churches, stores, then why not in schools? Give us colored

trainers; we have a sufficient number of women who are capable and efficient to fill these positions.

"THE PLACE FOR THE NEGRO IS ON THE FARM."

Marietta, Ga., January 12.—(Special.) Farmers in all the section of Cobb from Marietta to the Cherokee line had notices sent them through the mails to dismiss their Negro tenants. Now notices are posted in public places just north of Marietta telling Negroes to leave. Several of these run this way:

"Hurry up Niggers and leve this town if you dont leve you will wish you hadder got out Get out of this town doggone your time I am telling you in Plenty of time

"truly Yours"

Punctuation and spelling are preserved as in the original. Some of them spell niggers "negros." Otherwise the wording is the same.

Marietta, Ga., January 21.—(Special.) As a sequel to the many threatening letters sent farmers of Cobb County warning them to get rid of all their Negro employees, the store of W. H. Bivens, who had received one of these notices, was totally destroyed by an incendiary fire early this morning.

Monday Mr. Bivins received a note threatening the destruction of his store at a little town called Elizabeth. Monday night two men and a woman entered his store, leaving after a few minor purchases. The woman, he is sure, was a man in disguise.

Not far from the store is the quarry of the Kennesaw Marble Company, which has also been ordered to discharge its Negro employees or suffer the consequences. Shortly before midnight Monday the watchman at the quarry noticed two men and a woman prowling around the works. He ordered them to leave, and they jumped into a buggy and drove rapidly toward Marietta.

Not two hours later the Bivens store was a mass of flames, and before help could be secured had burned to the ground. It is thought that the loss will reach $2,000.—Atlanta *Constitution*.

SOUTHERN NEWS NOTES.

AT Memphis, Tenn., H. O. Douglas, of 450 North Bellevue Street, Sunday yanked the "Jim Crow" law from its perch, stepped on it with both feet and hoisted an unwritten law to the vacated pedestal. Applause from whites who attended Monday morning's session of the police court proclaimed Douglas a hero. The verdict was sustained when the Negro who was pulled from his seat in a street car to make a place for Douglas' sick wife was fined $5 on a charge of disorderly conduct because he attempted to resist the white man's action.—Memphis *Appeal*.

Nellie and Ina became hysterical, said they were slugged by two Negroes, aroused a neighborhood until a lynching party was suggested, went to the General Hospital in a city ambulance and cried and screamed and were treated there for several hours—all because they feared whipping at home because they had stayed downtown until after dark.—Kansas City *Times*.

Because he refused to carry a note, Frank Crockett, a Negro, was shot and perhaps fatally wounded by an unknown white man Saturday night about 8:30 o'clock. The shooting took place on Gay Street, between Fourth and Fifth Avenues, and after being shot Crockett staggered to a nearby alley where he was found by passersby. Two shots were fired from a pistol, one bullet taking effect in the stomach, passing through the bowels. Seeing his victim fall, the white man ran up Gay Street into Fifth Avenue and disappeared. At an early hour this morning he had not been captured nor his identity learned.—Nashville *Tennessean*.

¶ This bit comes from a native paper of South Africa:

"A correspondent sends a pitiful complaint to the East London *Despatch*, which, however, does not draw the slightest rebuke from that great leader of thought. He complains about the 'throwing stones at native and colored girls by European boys whenever they see them in the streets, using all kinds of languages. In fact, these boys are running after native and colored girls day and night. This is a shameful and disgraceful habit on the part of the whites. Mr. Editor, let me tell you, you'll never find a native or Kaffir boy in the wide world using such bad language to a woman above his age. Is this the teaching they get? If they noticed your wife alone they'll come knocking at the door and kicking the same. Now, Mr. Editor, suppose these were Kaffir boys who annoyed a white lady or ladies? What would be the result? The native and colored girls have no protection against these white hooligans."

LETTER BOX

THE OTHER AMERICAS.

TORREON, COAH, MEXICO, Nov. 11, 1912.

DEAR SIR:

If you kindly will, I would like to have your views on colonization of our people in Central and South America and the islands. I believe it high time for us to quit depending on the charity of the white man to pull us out of the rut. The Jews and the Irish and many, many others had to leave home to solve their economic and race questions, but they did it by heaving to and accomplishing something. They produced something the world wanted; and people will surely take off their hats with interest if you are making good and producing something they want. I know of no field of endeavor in Central and South America, no, not one, that in any way approaches being filled up to capacity. One is able to get most favorable concessions for any sort of legitimate enterprise or factory. And the greatest part of it all is a real man can be a real man. There is, as you know, no prejudice in these countries; but the people ask us, and justly so, to prove our worthiness to be accepted as men and they will help us up the hill. A large majority of the white men who come here use every opportunity to give us a black eye, but if we would only spur that dormant ability and forge forward concertedly, we could overcome all the harm they may do; we could capitalize it just as the politicians have done us. I beg you to think over this and speak of it to your friends and kindly give me your views. Most truly yours,

(Signed) A. KIRBY.

LONDON, ENGLAND, November 18, 1912.

SIR:

I have twice traveled in the Argentine Republic. I am personally acquainted with the local managers (who are Englishmen) of the Central Argentine Railway, in which I am rather largely interested. I was recently discussing with the secretary of the company, in London, the advisability of developing the cultivation of cotton in the provinces of Santiago and Tucuman, which are situated within the northern zone of the company's lines, and which appear to be extremely well suited for the growth of cotton. (At present sugar is the staple of the Tucuman district.) I suggested that the presidents of the educational institutes for colored people in the Southern States of the United States should be approached, and requested to recommend specialists in the cotton cultivation who—if circumstances proved satisfactory on examination—might be encouraged to settle down as colonists in the said districts, in order to establish an industry offering every promise of great expansion. The secretary was interested by the suggestion and submitted it to the local board in Buenos Ayres; it has met with their cordial approval, as also with that of land owners in the districts proposed. My friend Mr. Travers Buxton has kindly communicated your address and authorized me to make use of his name by way of introduction. I shall be spending a short time in the United States next March and April, on my return home from a trip to Jamaica, and it would be a great pleasure to me to be able to meet you and to have the occasion of observing the actual condition of the colored population in the Southern States and of noting what is being done to enable them to maintain themselves worthily in the industrial struggle for existence. Meanwhile, I should be greatly obliged to you if you could recommend me some specialists in cotton (as also in rice) cultivation, whose names would be submitted to the consideration of the Central Argentine Railway Company.

With my apologies for any trouble I may be causing you by bringing this matter to your notice, believe me most faithfully yours,

(Signed) P. W. MALLET.

THE CRISIS.

I enjoy reading it because it tells the truth. It is the voice of ten millions of people.

J. H. MITCHELL,
St. Louis, Mo.

THE NEW PORTER: "SOMEHOW, AH CAIN'T HEP FEELIN' 'SPICIOUS O' DEM BUN'ELS!"

Publishers' Chat

The EASTER NUMBER

The EASTER NUMBER will be ready about March 22. The edition will be 25,000 copies—a record mark.

The COVER will be beautiful, as Easter covers should be, and printed tastefully in colors.

The contents will include an article by JACOB RIIS, a strong story by H. H. PACE and an EMANCIPATION POEM.

"FIFTY THOUSAND"

We want to thank those friends who responded to our Christmas-card invitation and sent in new subscriptions. The newcomers mounted to the thousands and nearly swamped our subscription clerk. Pardon any mistakes we may have made. We are climbing toward that "50,000."

CONTRIBUTIONS

Remember that we are anxious to have *clippings* and *facts* from all sources. We want *photographs* of persons, places, groups and particularly children. We want good drawings and cartoons on *colored* subjects, full of information and real knowledge. We do *not* want mere opinion and froth. We want stories, but nine out of ten which we receive are not worth the paper they are written on. Therefore, all the more, we want *stories*.

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We are pleased to announce to the readers of THE CRISIS and our many patrons that we are now able to supply them with all the latest and best musical compositions produced by Negro writers.

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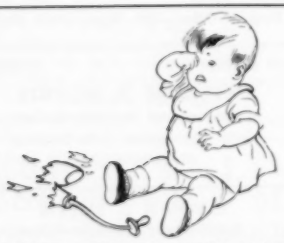

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